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ABSTRACT

This publication presents 98 papers reflecting the goals of the Association for Experiential Education, with roots in adventure education, which promotes the development, practice, and evaluation of experiential learning in all settings. Topics of the papers include: educational practices on all levels, recreation, outdoor adventure programming, mental health and therapeutic activities, youth service, physical education management development training, correctional education, career development, programming for people with disabilities, values education, and environmental education. (JPB)

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ASSOCIATION FOR EXPERIENTIAL EDUCATION
International Conference Proceedings

November 9 — 12, 1995

Lake Geneva, Wisconsin

The Association for Experiential Education (AEE) is a not-for-profit, international professional organization with roots in adventure education, committed to the development, practice, and evaluation of experiential learning in all settings. Now with approximately 2,000 members in over 25 countries, AEE's diverse membership consists of individuals and organizations with affiliations in education, recreation, outdoor adventure programming, mental health, youth service, physical education management development training, corrections, programming for people with disabilities, and environmental education.

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TABLE OF CONTENTS

Edge Crafting: The Fine Art of Comfort Zone Expansion
Allen Adler 1

Intuition and Experiential Education
Joanna Woo Allen 4

Creating the Environment
Tony G. Alvarez & Gary Stauffer 8

Crisis Management in Adventure Therapy
Dene Berman & Jeff Liddle 11

Lifestories: Processing Experience Throughout the Lifespan
Dene S. Berman & Jennifer Davis-Berman 13

Sequencing Outdoor Adventure Activities: Theory vs. Practice
Christian Bisson 15

Integrating the use of Initiatives into Ongoing Group Therapy: A Therapeutic Approach to Assessing and Resolving Treatment Issues Through the Use of Initiatives
Dan Block 22

Navigating the Corporate Web
Scott Stein 23

Personal Empowerment Program: A Kinesthetically Based Narrative Model
Lori Burgess & Jane Wolterstorff 24

The World is a Circle
Kathy Burris, Mark Guidry & Allan Kraft 28

The Evolution of Values in Boomers, Xers and the Nintendo Generation: Perceptions Shaping Generational Identity
Heidi Campbell & Heather Campbell 31

Multiple Intelligences: Honoring and Nurturing the Creative Genius in us All
Carole Carbone, Judy Bonne & Claire Rotolo 34

Using Social Recreation to Enhance Group Dynamics
Peg Christensen 37

Odyssey Program: A School/Business Partnership Providing Career Mentorship and Recreation Opportunities for At-Risk Students
Fred Cole & Perry Towstik 40

Threshing the Seeds of Soul: Initiatory Experiences for Healing and Growth
Anthony Curtis 43

Processing the Experience – Broadening the Vision
Tracey J. Dickson 47

Can We Certify our Own Challenge Course Staff?
Joel Cryer 52

Integrating Experiential Training Methods with Other Organizational Change Processes – and When Not To!
Tim Dixon, Mike Lair, Doug Miller & Simon Spiller 57

Flower Power
R. Grey Endres 60

Play with a Purpose: Beginnings and Endings
Faith Evans 64

Culture Shock
Faith Evans 65

Thinning Weeds of Homophobia and Sexism
Jeanette Ford & Richard "Chard" Doherty 67

Ethical Practices in the Field of Outdoor Leadership
Karen M. Fox 70

Inner Kill and the Art of Change
Frank Gallant & Jason Bocarro 73

Designing Metaphoric Frames for Client Change
Michael Gass 77

Expeditionary Learning Outward Bound: A Design for the New American Schools Development Corporation
Scott Gill, Nora Gill & Dave Carnahan 81

Solutions Make Life Easier: An Introduction to Solution Focused Therapy and Its Use
Mark Gillen 84

Attempting to Seed Long Term Change Using ABC With Adjudicated Youth: The Co-Op and Challenge Programs of Project Adventure
Lee Gillis, Cindy Simpson & Stan Smith 86

Islands of Healing – Revisited: Some Seeds of Change from the Second Edition
Jim Schoel & Lee Gillis 91

Top Ten Seeds for Producing Functional Change in Adventure Experiences
Lee Gillis & Michael Gass 96

The Experiential Classroom: Critical Skills and Essential Knowledge
Rick Gordon 101

Emotional Incidents, Accidents and Near Misses: A Critical Look
Sky Gray & Marge Kelley 103

Differential Gender Outcomes for Adolescent Participants Following an Extended Sojourn to the Australian Bush
Tonia Gray & John Patterson 106

Current Developments in Liability Issues
Reb Gregg 110

The Six Personal Thinking Patterns of Learning Styles: Or How you are Smart
Vida Groman & Jody Whelden 112

Transfer Strategies for Experience Based Training and Development
Kirk Hallowell, Tom Vincere, Harvey Loew & Ashley Sweda 115

Training Your Staff in Risk Management
Patricia Hammond 119

Schooling Evaluation Stories for Experiential Programming: Assumptions and Practices
Bob Henderson & Chris Anjema 121

Processing in the Classroom
Mary Henton & T.C. Motzkus 127

Mealtime Ceremonies: A Multi-Cultural Exploration
Bert Horwood 129

A Dutch Reading of the Metaphoric Model
Johan Hovelynck 133

Scared Shitless: Effects of Past and Present Trauma as Stresses in Experiential Learning
Moon Joyce 136

Conducting Experience-Based Learning in the Classroom and Beyond: Sharing Ideas for Interdisciplinary Teaching
Clifford E. Knapp 137

Pinning Down Foxfire: An Introduction to the Foxfire Approach
Clifford E. Knapp, Cynthia McDermott, Mary Ellen Jacobs & Terry O'Connor 140

Adventure-Based Therapy with Homeless Runaway and Street Youth
Laura Levings 145

Telemarketing and the Performing Arts: Creative Strategies for Integrating and Enhancing Performance
Garrison Leykam 148

How to Become an AEE Program Accreditation Service Reviewer
Jeff Liddle & Priscilla McClung 149

Logistics and Preparation for an AEE Accreditation Review
Jeff Liddle & Various AEE Reviewers 150

Virginia Satir's "Patterns of Communication": Useful Concepts for Teaching About Group Process and Expedition Behavior
Tom Lindblade 152

Seeds of Change: For the Organization, for the Work Group, for the Individual
Gary Lister 154

Women's Career Development in Outdoor Leadership
T.A. Loeffler 156
Processing: Climbing the Ladder Together
John Luckner, Reldan Nadler & Gregg Butterfield 162
Development of Experience Based Training that Effectively Links into and Supports Organisations Going Through Change
Susan McAviney 165
Adventures in Career Exploration for Women and Girls
Sandra McGarraugh, Karen Brown & Marni Schlesinger 166
The Quest for Self: Journey from Within
Sharon McGloin 170
The Ropes Course Experience: Longitudinal Examination of the Behavior Change Process
Barbara Meyer & Mary Wenger 172
Affirmative Action Policy Changes and the Effect on Inclusion and Diversity in Experiential Education Programs
Wilma Miranda & Rita Yerkes 174
The Value of Feminist Ethics in Experiential Education Teaching and Leadership
Denise Mitten 175
Play, Playfulness, and Therapy
Jim Moore 182
Stillness in Motion: Principles of Tai Chi in Stress Management
Lin Morel 187
Riding Across the Curriculum: Writing-to-Learn in Outdoor Education
Rebecca Mueller, Christine Eiserman & Mark Samuels 190
The Incorporation of Service into the Daily Instructional Program of a Comprehensive Urban High School
John P. Murray, John P. Dalton and Yona Diamond Dansky 193
Get a Job, an Experiential Program for Job Seekers
Dennis L. Nord & Steven Roberts 196
Dangerously Under Trained? Assessing Technical Skills Competencies of Your Staff
Jane Panicucci 199
Effectively Impacting the Values of Students in the Experiential Setting
Earl Philip 202
The 3-D/P Leadership Model for Planned Change
Evelyn Piché & Phyllis Superfisky 206
Seeds to Trees: Towards an Understanding of Human Growth in Wilderness
Tom G. Potter 211
A Vision for Change: Sowing Seeds from the Heart
Tom G. Potter & Nicky Duenkel 213
Research for EBTD and CAT Programs
Simon Priest 215
The Use of Adventure, Grief Education and Creative Arts in Hospice and Bereavement Workshops
Rudy Pucel 220
The Influence of Personal Values in Facilitating Experiential Programming
Rudy Pucel 223
Systems Theory and Experiential Education: Synthesis for Change
Timothy R. Reed 225
Living Inside or Outside Nature?
Gunnar Repp 230
Developing and Maintaining Emotional Safety in Groups: Tasks for the Leader and needs of the Group Members
Mary Reyes 234
Let's Get Real: Value-Added Integration of Service into EBTD Programming
Miriam Ricketts & Jim Willis 236

Brain Gym: The Whole Brain Stress-Free Way to Germinate and Cultivate Seeds for Change
Cathy River & Bette Hurley 239
Helping "Traditional" Graduate Students to Think and Act Experientially
Lewis Roberts, Jr. 242
Women in the Outdoors: Historical Perspective and Review of Research
Nina S. Roberts & M. Deborah Bialeschki 249
Raccoon Circles
Tom Smith 253
Use of Imagery in an Instructional Rock Climbing Program in High School and University Programs
Jeff Steffen & John Curtis 256
Universal Programming: Training Staff to Lead Groups that Include People With Disabilities
Deb Sugerman 257
Creating Universal Challenge: Programmatic Issues in Becoming Universal
Jean Terry & Tricia Terry 259
Leadership in Outdoor Adventure
Donna Thomsen & Christie Harrison 261
Meeting People with disABILITIES at an Individual Level
Mark Tokarz 264
A.C.E. – The Alternative Classroom Experience
Sanford Tollete & Binky Martin 267
The Roots of Experience-Based Education and How they Inform the Seeds of Effective Learning Today
Arlene Ustin & Hans-Peter Hufenus 270
Positive Change That Lasts
Erhard Vogel 274
Face Cards for Reflection
Tad A. Vogl & Robert L. Vogl 276
Integrating EBTD with 'Traditional' Methodologies: Creating the Team Development Workshop
Matthew G. Vosmik & Mark S. Holt 277
Wilderness Learning Activities for Environmental Education on Wilderness Trips
Kaija Webster 280
Earthkeepers™
David White & David McCollum 285
What We Think We Have Learned About Change in One College Outward Bound Adaptive Program
Bud Williams & Ken Kalisch 286
Building a New Model in Experiential Learning Theory
Scott Wurdinger 289
Arts and Experiential Learning
Valerie Xanos-MacKinnon, Colleen Conley & Jackie Seiden 292
Interdisciplinary Expeditions
Rita Yerkes, David "Tree" Krell & Sky Gray 294
Tendency of Outdoor Experiential Education in Recent Japan
Akira Yoshida, Tomoe Yoshida & Thomas O. Miller 296
Ancient Ways: Making Deeper Connections with the Earth Through Practice of Primitive Wilderness Skills
Mark Zanoni 298

EDGE CRAFTING: THE FINE ART OF COMFORT ZONE EXPANSION

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Abstract
People grow by taking risks, by crossing the "edge" of their comfort zone. Group settings -- schools, camps, etc. -- are great places for playing around with edge crafting skills. This session will explore the notion of EDGE-U-CATION and EDGE-U-CATORS and provide suggestions for traveling the path to becoming personal and professional edge crafters.

> *To laugh is to risk appearing the fool,*
> *To weep is to risk appearing sentimental,*
> *To reach out for another is to risk involvement,*
> *To expose our feelings is to risk exposing ourselves,*
> *To love is to risk not being loved in return,*
> *To live is to risk dying,*
> *To try at all is to risk failure,*
> *But risk we must, because the greatest hazard in life is to risk nothing.*
> **Anonymous**

The Concept

People grow by taking risks, by taking chances, by crossing the "edge" of their comfort zone. Risking involves breaking new trail-moving from the familiar and predictable to the unknown and uncertain. Like the explorers and bushwhackers of old, a certain amount of courage, fortitude, and sense of adventure is called for.

There are two inherent aspects in every edge crossing episode. The first aspect is the actual outcome -- that is, whether the edge was indeed crossed, and if so, was the outcome considered a success or a failure. The second and perhaps more important aspect, is the effect the episode has on the edge crossing "psyche" of the individual. Will the individual avoid future risks as a result of past failures and begin to play it overly safe, or perhaps have a false perspective of reality based on previous successes and consequently take foolish chances?

Group settings -- schools, camps, clubs, etc. -- are a great milieu for honing "edge crafting" skills. Participants are confronted, enticed, and on occasion even pushed from the safe and comfortable. By recognizing the nature and significance of the process, participants can travel the path, as well as assist others, to becoming more competent "edge crafters".

The Process

Level I **Awareness of Edge**

Level II **Challenge to Cross Edge**

Level III **Assessment of Challenge to Cross Edge**

Level IV **Edge Crossing Management**

Avoid **Accept**

Level V **Product of Edge Crossing Management**

Success **Failure**

No Growth **Growth**

Level VI **Impact on Future Edge Crossing**

Less Likely to Cross Edge **More Likely to Cross Edge**

Level I Awareness of Edge

Everyone has a myriad of comfort zones. Comfort zones exist relative to the physical, intellectual, social, emotional, and spiritual domains and are primarily determined by experience and personality. The comfort zone is the familiar and safe, whereas the uncharted terrain is unfamiliar and unpredictable. The border between the comfort zone and the unexplored terrain is referred to as the "edge". Sometimes individuals are cognizant of their comfort zone **and** the edge and sometimes they are not.

UNFAMILIAR
COMFORT ZONE
UNPREDICTABE

Level II Challenge to Cross Edge

The "dynamics of living" challenge individuals to consider crossing the boundary of their comfort zone -- to take risks. The challenge may be self and/or other -- situation induced.

Level III Assessment of Challenge to Cross Edge

Deliberations relative to crossing the edge usually involve weighing the consequences in terms of pros and cons. Information is gathered on pertinent elements and viewed independently as well as in relationship to each other. Factors such as skill, time, and resources may be perused. The stimulation of a new challenge is countered by the risk of failure.

Level IV Edge Crossing Management

Comprehensive edge crossing management takes into account all known aspects of the challenge. Foreseeable risks are pin-pointed and decisions based upon such things as goal, skill, common sense, and intuition. At this stage, the individual must decide whether or not to cross the edge. While some edge crossing decisions are of a life and death nature, most are not of this magnitude. It is important to judge the severity of potential outcomes. The risk should be gauged by what is wagered as well as by what might be won.

Level V Product of Edge Crossing Management

Whenever one crosses the edge, there is the possibility of experiencing discomfort, encountering the unexpected, or outright failure. This is inherent in the comfort zone construct. On the other hand, when one succeeds, heretofore unexplored territory becomes "tamed" with the result being an expanded comfort zone. The comfort zone is a dynamic entity constantly growing or shrinking. To risk, regardless of success or failure, is to potentially expand the comfort zone whereas to avoid attempts to cross the edge usually results in stagnation. To expand one's comfort zone is to grow.

Level VI Impact on Future Edge Crossing

While the old adage "success breeds success" is applicable, and may likely lead to a greater receptivity to cross the edge in the future, it is also likely that failure, within reason, leads to success and ultimately an openness to risking again. To never risk crossing the boundary of one's comfort zone is to limit one's experiences.

Having engaged in the edge crossing experience, it is prudent to reflect upon the process as well as the product. A critical method is to review what transpired at the previous five levels. Was the comfort zone misread? Was pertinent information lacking? Were inappropriate decisions made? Honest comprehensive scrutiny and analysis of the edge crossing process is a **key** to becoming a competent edge crafter.

The Benefits

Increased awareness of the edge crossing process and working through it hones one's decision making skills. We become more confident about our ability to make choices. A greater sense of self-esteem and self-empowerment result. Also, through increasing our awareness of the process we gain a greater understanding of the behavior of others and thus are more likely to be tolerant and accepting. All in all, skillful edge crafting should result in a richer, more satisfying life -- physically, intellectually, socially, emotionally, and spiritually.

Epilogue

It is surprising how little most people think about the process of edge crossing -- they just "do" or "don't" cross an edge and then move on. Perhaps it parallels the way we deal with the process of breathing -- we don't think much about it, we just do it. And though "enlightened" edge crafting by no means guarantees 100 per cent success, it does help to keep one's batting average respectable. As well, knowledgeable individuals can assist others to become better edge crafters. If we are truly committed, we must accept the challenge of become **"edge-u-cated"** as well as **"edge-u-cators"**!

Biography

Over the years, **Allen Adler** has been a player, student, athlete, playground leader, lifeguard, teacher, coach, teacher of teachers and coach of coaches. He has worked with infants through seniors, all races and most religions. He is the founder of IOBS (Inner-Outer Bush Whacking Society), and teaches in the Faculty of Education at the University of Lethbridge.

INTUITION AND EXPERIENTIAL EDUCATION

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Abstract
Persons on their way to becoming artist-practitioners, woodcarvers or teachers eagerly embrace learning situations. They are not set back by disappointments or mistakes. They work on themselves, gathering experiences as steps to wisdom. This way they develop their intuitive faculties, the ability to make right decisions without long deliberations, to grasp teachable moments, to understand students. There comes a point when they just do it, without being sure what they are doing; the artistry is part of their being. Such knowledge is not attained through books or lectures. It enables them to teach through experience those things which cannot be told.

(This article is a chapter in the forthcoming book From the Listening Place: Languages of Intuition edited by Margaret Blanchard, Astarte Press)

I have long believed that anything learned is best learned experientially. A favorite saying is, "Tell me and I forget. Show me and I remember. Involve me and I understand." It's so much more fun and interesting to be actively involved than being handed words on a page or collecting them from the vibrating air molecules of a lecture hall. I like being taught experientially because I'm physically oriented, a doer, and I tend to fall asleep when sitting still too long.

I now realize that some lectures can be experiential, that too much experience in my teaching can be as bad as too little, and that a good educator uses all sorts of ways to reach students. Doing is not necessarily experiencing. A little experience can go a long way if reflection on it is skillfully facilitated. But I also know more fully than ever that there is knowledge which cannot be told, which can be shared only by helping someone else have an experience which will teach that knowledge.

Seeds for this insight were planted by Polanyi's statement that "we know more than we can tell." (1972, p. 4) Polanyi calls this facet of knowing which is not communicated through language the "tacit dimension." How then can we share that knowledge? Through a process he calls "indwelling," similar to empathy: "When we make a thing function as the proximal term of tacit knowing, we incorporate it in our body -- or extend our body to include it -- so that we come to dwell in it." (Polanyi, 1972, p. 16)

Such experience with a piece of the world leads students to tacit understanding. Through what they sense, the outward expression of something, they come to know the being of that thing. A connection is made within which they understand. This understanding cannot be communicated by telling it to another. The actual event or object, or one related to it, must be experienced by the other learner.

Experiential education is not "experimental education." As a movement, it has its roots in John Dewey but as a professional field it is relatively new. I believe its rise relates to the growth of democracy. As we evolve from the other-directedness of authoritarianism toward self-direction and self-education, we demand more freedom to learn in individualized ways. The democratic ethic empowers us to take the lead in our own self-actualizing processes.

Experiential educators are not, therefore, distributors of knowledge but facilitators of learning. "Where there is teaching, there is not always learning. Where there is learning, there is not always teaching." Experiential education is learner-centered, with the learner having a large role in determining the path and style of learning.

Educators help bring about understanding and meaning, often in ineffable ways. This ineffability requires intuition and trust from both facilitator and learner, an openness not only of mind but also of the inner self.

The field of experiential education is composed of three groups of components: outdoor (adventure education, environmental education, outdoor recreation); indoor (service learning, adult education, community-based education, apprenticeships and internships); and classroom (cooperative learning, the project approach, writers' workshops, whole language). A Learner-centered approach which celebrates experience as pivotal is the common ground.

Learning experientially is very empowering, but we can get fooled by planned activity we call experience. Experience involves the whole person, mind and emotions. "Doing" in the classroom can involve people physically while cutting off internal processes of thinking and feeling. Such learning does not last. In experiential learning an internal change takes place (Cell, 1984) because the whole person participates. As a result of authentic learning, there is often a change in attitude or perception, a "eureka" effect, an enlightening. The person after the experience is different from the person before it.

To structure a situation so that genuine learning occurs takes skill. Challenge, apprehension, uncertainty, exhilaration, conflict, either external or internal -- all help "doing" happen deeply enough to become experience. Inductive reasoning and simulations allow more permanent learning of scientific laws or facts of history. Such strategies encourage real understanding, not just temporary knowledge of definitions and information. In matters like understanding oppression which require empathy, experience through a classroom simulation is crucial to genuine understanding. Sometimes an experience will mean sharing another's passion for something until it is absorbed and understood.

Mentoring

Let's focus now on one way of learning experientially, apprenticeship and its related process, mentoring. However the Greek tutor for whom the process is named did his job, I imagine it was deeply integrated with intuition and experiential education.

Take, for example, a master craftsperson, a woodcarver, who takes on an apprentice. Both understand at the beginning the apprentice seeks to learn from the master a skill which must be practiced under the master's supervision and watchful eye. There will be demonstrations, advice, corrections and adjustments during the apprenticeship's development.

The mentor in turn works beside the apprentice. S/he does not simply hand the apprentice a book although much can be learned this way initially. The master shows the apprentice, involves him/her, and most importantly lives and models the art in his/her presence. Untold subtleties are communicated in nonverbal ways.

If the apprentice is to become a true artisan, s/he must strive to learn what cannot be told. This can happen only in the presence of the master. What lies within the intuition of the master -- the holistic, aesthetic understanding of the craft -- is what separates the master from ordinary woodcarvers. The status of being a master comes from recognition within the profession that s/he is highly developed. This knowledge which the master has attained cannot be told; it is ineffable. It can be learned only in ways beyond language. With a beginner's mind the apprentice must be open to an inner grasp of the whole understanding of the master, to connect experientially with the unspoken messages which can only be felt and sensed.

The apprentice experiences woodcarving by practicing it and being allowed to make mistakes. The master knows when to let the apprentice alone and when to project just the minimum of an encouraging hint. Such timing comes from the mentor's experience and intuition. Provided the mentee is patient and persistent, the mentor trusts that the skill will emerge and develop in its own good time. While the master has grasped the whole of the craft, the apprentice must begin with pieces.

In experiential education learners must be allowed to take their own paths within a framework, to bring their own experience to their learning. Learner and mentor must be open so they can "dwell within" each other. While it may be agreed that the learner is subject to the teacher's influence over content or curriculum, the learner must be respected to make the connections in his or her own way. The outcome of an apprenticeship depends on how well master and apprentice relate to one another. Can their presence meld in harmony and insight so that the apprentice takes on some of the being of the master and the master is also changed by the apprentice? Such a merging of spirits results in ineffable common understanding.

This is experiential learning at its fullest, a far evolution from the more mundane "learning by doing." Such a model can only be shared by those who understand intuition. Certainly, more empirical models of experiential learning such as hands -on classroom activity, math manipulatives, discovery science or mock trials, are ones which traditional educators accept and practice. Any good teacher recognizes the value of active learning. But experiential learning will not only improve but transform mainstream education if this deeper intuitive level is reached.

Intuition in Teaching
Teaching is called an art and a craft (Eble, 1984 and Rubin, 1985). Intuition is integral both to the craft and to the training of the craft people, teachers themselves. Certain skills such as lesson planning, classroom management, and assessment are learned by all teachers. The added quality of the outstanding teacher is an intuition for when and what to do next. This sense, like the aesthetic sense of the woodcarver, might be inborn or trained. Most often, it develops through actual experience and apprenticeships under master teachers.

> Artist teachers ... differ from ordinary teachers in that they function with consummate skill. Some, blessed with natural gifts, rely principally on instinct. Others, less intuitive, cultivate equally impressive artistry through practice and effort. In so doing, they often borrow insight and confidence from the methods of those whose talent is innate. (Rubin, p. 15)

This artistry in teaching describes experiential educators I have studied. Most artistic teachers, Rubin writes, are characterized by four attributes:

> First, they made a great many teaching decisions intuitively; second, they had a strong grasp of their subject as well as a perceptive understanding of their student; third, they were secure in their competence and expected to be successful; and fourth, they were exceedingly imaginative. (Rubin, p. 17)

What stands out in Rubin's work is his frequent mention of intuition, perception, taste, instinct, hunch and sensitivity. The good teacher hones her sense of timing and quick decision-making so she can adjust to the individual or situation, to the teachable moment. Intuition rises to the occasion at these times rather than prolonged deliberation. This ineffable artistry in teaching comes from a feel for knowing when, how and what to do during an unpredictable moment. It arises from the reflective practice and creativity of an intuitive teacher.

> Artist teachers ... use insight ... to get at the heart of a matter and sense what will work. They not only prefer to obey these instincts but are uneasy when, for some reason, they must disregard them. Such teachers find instinctive knowledge exceedingly useful, readily accessible, and an effective shortcut in reaching conclusions. (Rubin, p. 61)

Real learning comes through reflection on an experience, however long it takes. Anyone facilitating such learning by encouraging the learner to look back and glean meaning is an experiential educator. One does not have to structure the experience to be such an educator. An instructor may provide a unique setting for team and confidence building, as in adventure education; a teacher may use curriculum, texts and her own background to set up learning activities, as in classroom education; or a therapist, without structuring the events in a client's life, may guide her self-reflection so she can heal wounds she may not have been aware of before this examination of her life. In each case it is facilitation of debriefing, the reflection on the experience which brings about new understanding.

Without necessarily setting up activities or arranging emotion-filled events, classroom teachers can be experiential educators. Students bring their own worlds into classrooms, sometimes yearning to describe an important experience, needing deeply to process it -- knowledge to be clarified from a recent vacation trip, the tragic loss of a friend through drunken driving, a nerve-shattering racial incident, or the pleasant occasion of winning an award. To facilitate this kind of learning, to give permission to students to bring their outside worlds in, is part of the artistry of teaching experientially.

This art involves a paced ability to facilitate a discussion so that a door to learning from an experience is swung open. Timing, sequencing of structured events, sensitive response to individuals, with the right amount of restraint, brings about optimal learning. Tuned and aware of who and where the learner is, what next step is needed for light bulbs to flash on, for learners to construct their own learning, the experiential educator must have a honed intuition to skillfully and effectively facilitate learning.

I believe artist teachers are best made through apprenticeship with master teachers, just as the apprentice woodcarver learns from the master. Artistry is not learned from books or lectures, helpful as they are for teaching theory and skills; artistry comes from praxis, a reflective practice which questions continually whether and how students are genuinely learning. Natural teachers with a gift for seeing the whole child and the whole class have highly developed intuitive senses from their first days of teaching and attain the master level more quickly than others.

Persons on their way to becoming artist-practitioners, woodcarvers or teachers, eagerly embrace learning situations. They are not set back by disappointments or mistakes. They work on themselves, gathering experiences as steps to wisdom. This way they develop their intuitive faculties, the ability to make right decisions without long deliberations, to grasp teachable moments, to understand students. There comes a point when they just do it, without being sure what they are doing; the artistry is part of their being. Such knowledge is not attained through books or lectures. It enables them to teach through experience those things which cannot be told.

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Biography

JoAnna Woo Allen is a teacher with experience from kindergarten to college level, in private and public schools, in American and British schools, with specialties in math and science. She is passionate about experiential learning and education, enough to have earned a Ph.D.. in experiential education, six years after having discovered the field. JoAnna's initiation was through adventure education but she has learned how truly broad and global the field is. Her commitment is to the public schools and those who do not have the privilege of advantage. She currently works as a home teacher of medically excused students.

CREATING THE ENVIRONMENT

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Gary Stauffer
School Social Worker

Abstract
Over the years, there has been much focus on the tools of our adventure trade (ropes courses, bag of tricks, initiatives, games). In the recent past, debriefing/reflecting has gotten its share of the limelight. This workshop intends to focus on the first piece of the "Adventure Wave".

Our Adventure Wave defines our basic objective as:

To create an environment * where challenges ** are presented, attempted and learned from *........."**

* first piece of the adventure wave -- environment
** second piece of the wave -- tools, challenges
*** third piece of the wave -- reflection, debriefing

The current environment in our society is feeling less and less safe. Violence, chronic stress, trauma and mistrust are issues that impact service delivery at all human services organizations.

We believe that the environment we create impacts strongly on the outcomes of our interventions. All of us providers, including teachers, counselors, trainers and social workers need to be trained to look at the environment we create for our client population. We need to be cognizant of the importance of that environment in the learning process.

Create the Environment: Leadership tasks within this stage of the group

1. **Develop a Universal Language**
   Adventure has with it a selection of words and beliefs that are consistently used and reinforced. It is important that people understand the language of adventure. Concepts like **challenge, safety,** and **contract** will only be helpful to the group when their relationship to your group is clearly and specifically defined.

2. **Set Rules and Structure**
   For work to be accomplished and the adventure to be more than recreation, a structure with clear limits needs to be in place. When participants are expected to take risks, they need to know **without any doubt** that certain rules will be followed by all. Nothing different than any other situation ... and therein lies another learning opportunity. While the structure and style of adventure may be different than that of society in general, the expectations are similar.

3. **Model Risk Taking Behavior**
   "Practice what you preach", "walk your talk" both speak to this goal. Participants will listen to you present about "taking the challenge" and "take the risk to try doing it a different way". They will **hear** you when they see you taking risks yourself.

4. **Focus**
   The end goal of creating an environment is to have the group focused to meet the challenge presented. Focus is physical, emotional, spiritual, and mental -- and all need to be addressed.

5. **Renew the Norms**
   Transitional activities such as warm-ups and readings are used in this phase to renew the norms (accepted or developing) of the group. Fun, non-challenging activities can be selected to remind members of how they are expected to treat each other, participate in group, etc.

In a safe environment, effort is high; dialogue is interactive, appropriate and sensitive; feedback is expected and appreciated; fun is ever present; strengths rather than limitations are talked about; and, rules and expectations are present and acted upon.

Safe Place/Environment
Many folks have defined their concept of "a safe place". Activities have been developed for groups to define their safe place (two are attached). The correct definition for your group depends on the facilitator's needs and the needs of the participants. I'm sure you have similar experiences as me with having participants list rules to follow during a first session. They will inundate you with very specific rules about all kinds of behaviors. In general I find that the fewer the rules the more you can reinforce their being followed.

To create the environment of choice, the following pointers are offered:
- The importance of confidentiality
- The need to set & follow a structure (see above example)
- The need for a familiar language
- The importance of modeling risky behavior (sharing, touching, crying, hugging, feeling, listening, cooperating, laughing)
- The importance of being and staying 'focused'

I cannot emphasize enough the importance of 'climate preparation'. We all need to keep in mind that many of the participants have been dysfunctional for a long time, that many Hague experienced upsetting and debilitating situations, that many have encountered people who have abused their trust and their confidence, that many behave in a maladaptive/socially maladjusted manner to protect themselves from being hurt more, that many have "heard these messages from other caring adults before and it didn't help", and that change takes time....

I don't have a formula for knowing when I've arrived at that place, meaning when I've developed the perfect environment. I find that reinforcing every teeny-tiny behavior that approaches "keeping with the norms" strengthens the norms; I believe that practicing what we preach strengthens our preaching; I believe that modeling respect, courtesy and norm following, as well as laughing, getting angry and feeling frustrated provide valuable fodder for building the right climate.

One thing is for sure; it is a never-ending process. The analogy that comes to mind right now is of making bread. First you make a wet and a dry mixture. Once you have the wet mixture in a bowl, you start adding the dry mixture a coup at a time. When the dry mixture has been mixed in, you add more. If you make the mistake of adding too much dry mixture and the batter becomes too flaky, then it is time to add more wet mixture. In group, it may take two sessions for people to feel safe enough to say more than a word in **Weather Report**. But they may not be ready for an **All Aboard** because sharing personal space may still be an issue. Group may be ready for the **Knot**, with all the touching, but not for the **Fetch** because of the blindfold. Each time, remember baby steps, remember the students' histories, take a deep breath and work, some more on the climate.

One thing I'm pretty certain about is this:

> In a safe environment, effort is high, dialogue is interactive, appropriate and sensitive, feedback is expected and appreciated, fun is present, strengths rather than limitations are discussed, and presented, rules and expectation are presented and followed.

Final climate comment: We can develop whatever climate we want. Every place has a climate. Our norms and rules, as well as our reinforcing of them, help set the environment for the group.

Warm up/Transitional Activities
Warm up activities, often times referred to as transitional activities are designed to help develop the climate in four ways:

1. **Physically** -- to lessen risk of physical hurt, to loosen muscles, to get rid of excess energy, to wake up

2. **Socially/interactively** -- we're back here, norms are different, here we do these things and not those, here it is OK to touch in an appropriate manner, here...; how you doin', catch those names again, we circle-up, we listen and not interrupt, etc.....

3. **Emotionally –** no put downs, here I can feel..., I will take a risk..., I can share without concern for narcs; I'm with people who will treat me with respect, and sensitivity

4. **"Get focused"** -- OK. pencils down, papers ready, we are about to start this quiz; or -- as soon as we're ready I'll describe this really unique challenge; or -- remember what we learned when we went through the spider's web last week? Well, today...

Calling these activities transitional activities makes complete sense considering that we are expecting participants to transcend from the unsafe -- often times uncaring and insensitive -- world to the world of group where participants are expected to keep group safe for everyone, to be caring/cared for, to stay motivated and not give up and to communicate honestly, caringly and sensitively. This truly is a major transition that we expect.

> In a safe place people are kind; sarcasm, fighting, backbiting, and name calling are exceptions rather than the rule. Kindness and consideration and forgiveness are the usual way of life.
>
> In a safe place there is laughter. Not the canned laughter of radio and television, but real laughter that comes from sharing meaningful work and play.
>
> In a safe place there are rules. The rules are few and fair and made by the people- who live and work there, including the children.
>
> In a safe place people listen to each other. They care about each other and show that they do, with words and also with body language.
>
> In a safe place, the adults are the models for the others.
>
> ***Turn about Children***
> **Terry MacCracken**

Biographies

Tony Alvarez has been employed as a school social worker with the Monroe Country Intermediate School district, in Michigan, since 1976. Since 1990 his assignment has included the coordination of the Outdoor Adventure Program. He received his MSW from the University of Michigan in 1975. he regularly serves as a consultant to programs, agencies and schools on experiential education, with a focus on the use of Adventure/Challenge programming as a tool for team-building and personal growth.

Gary Stauffer is a traditional clinician turned experiential counselor. He joined the ranks of school social work nine years ago after almost ten years in community mental health child guidance clinics. The discovery of the whole adventure approach to counseling had been embraced enthusiastically in his work with children and adolescents in treatment programs, schools, and youth groups. Gary also enjoys training and consultation activities through Adventures In training, Inc., during the summer months.

CRISIS MANAGEMENT IN ADVENTURE THERAPY

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Abstract
Adventure therapy programs are designed to put participants outside of their comfort zones. Increased risk for crises is a function of this planned instability, as well as the risk of at-risk populations. Topics for this workshop include crisis intervention, risk management, and training considerations. We will also look at factors related to client selection, leader qualifications, and treatment planning.

Workshop Outline

I. Crisis Intervention
  - Principles of Crisis Management
  - When Individual Therapy helps

II. Risk Management Plans
  - Factors that Increase Risk
  - Adjunct Staff and Equipment

III. Criteria for Admission

IV. The Value of Base Camp

V. Individual Treatment Plans

VI. The Concept of Pace

VII. Using the Group and the Buddy System

PRINCIPLES OF CRISIS INTERVENTION

Make Psychological Contact and Rapidly Establish the Relationship

◊ Establish Rapport

◊ Convey Respect and Acceptance

◊ Give Reassurance and Reinforcement

Examine the Dimensions of the Problem in Order to Define It

◊ Try to identify:

- "Last Straw" or Precipitating Event;
- Previous Coping Methods;
- Dangerousness or Lethality

Encourage an Exploration of Feelings and Emotions

◊ Related to Problem Definition, but often overlooked

◊ Active Listening (re: what happened and how person feels)

Explore and Assess Past Coping Attempts

◊ An emotionally hazardous event becomes an emotional crisis when usual homeostatic, direct problem-solving mechanisms don't work

◊ Attempts to cope fail

◊ Identify and modify coping behaviors (bring them to consciousness and point out ways to modify)

Generate and Explore Alternatives and Specific Solutions

- Try to collaborate with person
- Person (if insightful) has ideas about how to cope, explore
- Generate alternatives
- Explore and evaluate each alternative
- Define and conceptualize more adaptive coping behaviors
- Develop a plan

Restore Cognitive Functioning: Implementation of Action Plan

- Most emotional crises are cognitively based. Help with Mastery:
    - Person needs understanding of what led to crisis
    - Person needs to understand the specific meaning the event had: conflicts with expectations, beliefs, values....
    - Restructuring, rebuilding, replacing irrational beliefs, erroneous cognitions

Follow-Up

- Make sure crisis is over
- Will person know what to do next time to avoid crisis?
- Is support system in place?

Reference

Adapted from A. Roberts (1990). Crisis intervention handbook: Assessment, treatment and research. Belmont, CA: Wadsworth.

Biographies

Dene Berman, Ph.D., is a psychologist in private practice and the director of the Wilderness Therapy Program. He is also Clinical Professor of Professional Psychology at Wright State University. Dene is co-author of Wilderness Therapy: Foundations, Theory and Research.

Jeff Liddle is the Professional Services Manager for AEE. His responsibilities include peer review, program accreditation, and publication of program incident data. Jeff has extensive background with adventure programming for therapeutic purposes.

LIFESTORIES: PROCESSING EXPERIENCE THROUGHOUT THE LIFESPAN

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Abstract

Lifestories is a clinical tool used to help children, adults and the elderly process experience in a way that leads to growth. Based on narrative and cognitive therapies, this technique helps people come to terms with their past, reconceptualize their present and project themselves in a happy, fulfilling future. The role of experiential activities in this process will be explored.

Outline

I. Understanding the Need to Change from a Developmental Framework
    - Psychological Trauma
    - Developmental Issues

II. Why Experience Alone is Not Enough

III. Two Theories that Help Experience Lead to Change
    - Kelly's Personal Construct Theory
    - Narrative Therapy

IV. Lifestories
    - Applied to the Elderly
    - Applied to Adolescents
    - Applied to Outward Bound Parent-Child Course

V. Role Plays
VI. Group Discussion

Construct Theory

- Constructs are used to anticipate events. They have a focus and range of convenience.
- They are based on past experience, are bipolar, and are more or less permeable.
- We differ from each other in terms of our construct systems -- this accounts for uniqueness. We are similar to others in terms of our constructs and play a role in others' lives to the extent that we construe the construct system of others.
- We choose that pole of a construct that gives us the greatest predictability and range of convenience. Anxiety when outside range of convenience.
- Change in construct system as we successively construe the replication of events.
- Methods of Change: Fixed Role Tx, Controlled Elaboration.

Narrative Therapy

- Each life story selects those moments that are deemed significant. They are arranged in a coherent order.
- The stories we tell are shaped by our personalities and the subjective codes of our circumstances.
- Stories represent life and ideals. They tell how we try to make something of ourselves. The effort of storytelling maintains self-image.
- What unfolds in therapy is a story. The therapist-patient relationship is used to reveal the inner story. Derives from psychoanalysis.
- Life is a narrative, a story put into practice, according to a script.
- Experiences have little value unless they are connected to stories.

Applications for Elderly

- ◊ The 10 Wilmington Story: Ambulatory elderly in an independent living environment, with numerous unresolved issues surrounding the meaning of life and facing death.
- ◊ Weekly group provides support for storytelling.
- ◊ Group process helps discover past and present stories.
- ◊ The group identifies themes in stories.
- ◊ Group members strive to develop future stories.

Applications for Adolescents

- ◊ The CSB story: Teens removed for abuse, neglect, failed adoptions, dependency. They feel unloved, unlovable, with no power and no future.
- ◊ Many have been "therapized" *ad nauseam*.
- ◊ First give them new experiences in a safe environment, then process. Incorporate into life story.
- ◊ Generalize to life: change constructs, change life.
- ◊ Work to make constructs have a broader range of convenience, more permeable. Add new experiences, new challenges.
- ◊ Use therapy to rewrite life script.

The Outward Bound Parent-Child Course

- ◊ Parents and teens often find themselves in a state of conflict or withdrawal, looking for more intimacy.
- ◊ Lifestories helps them understand each other's perspective.
- ◊ Experience gives them an opportunity to re-vision their relationship.
- ◊ Process can focus on a new, intersecting relationship, with changing roles and new goals.
- ◊ Solo gives them a chance to develop a new vision for their future.

Biographies

Dene Berman is a psychologist in private practice. He is also Clinical Professor of Professional Psychology at Wright State University.

Jennifer Davis-Berman, a social worker, is Associate Professor in the Department of Sociology, Anthropology and Social Work at the University of Dayton. She, too, is in private practice, Lifespan Counseling Associates.

Together, Dene and Jen direct the Wilderness Therapy Program, which provides a range of adventure therapy services. They live in Dayton with their four children.

SEQUENCING OUTDOOR ADVENTURE ACTIVITIES: THEORY vs. PRACTICE

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Abstract
Literature in adventure education claims that one of the most important components in adventure programming is the selection and order in which activities are being presented. Specialists and practitioners agree that adventure activities should be sequenced in a logical manner to reach specific educational goals. However, the logistical reality of a residential outdoor adventure center does not always permit us to respect the theoretical assumptions of sequencing. In this paper, readers will be asked to create a specific sequence of activities for a hypothetical week-long adventure program. The outcome of this sequencing exercise will then be discussed within the context of a residential program. For closure, administrative and programming solutions will be discussed.

Everyone Does It

We all do it. All of us, working in an area of human activity concerned with transmitting information, are intuitively aware of the importance of sequencing. When writing an article, a book, or a letter we know that it will be easier for the readers to understand what we want to say if we organize the information in a logical manner. Movies, documentaries, lectures, commercials, etc. are also constructed with sequentiality but this omnipresence of sequences in our lives is perhaps linked to us by a deeper fate than we want to believe. One could argue that because of the way we understand and perceive time, we are bound to a linear perception of what occurs around us. This means that we will always experience life in a successive order of events, words, and thoughts. Despite the fact that events are doomed to occur in a linear way (i.e. past, present, and future) we have discovered that we can organize the sequence of some of these events before they occur. This gives us some control in the way we exchange information with each other.

The first, and perhaps most, universal sequence we have learned to create is composed of three simple elements: A beginning -- A middle -- An end. Reversing or altering this sequence will challenge the reader, the viewer or the listener. Sequence can also exist in other forms such as in a linear model (i.e. from simple to complex and vice versa); or in a circular model (i.e. from generalization to specific than back to generalization). For whatever rationale or logic a specific sequence is adopted, the bottom line is that sequences are an intrinsic part of human learning and development. Educators are certainly no exception to this reality because education often involves transmitting information or presenting experiences. Whether we like it or not, sequencing is a very important part of our profession.

I Teach, Therefore I Sequence

Literature in outdoor adventure education indicates that one of the most important factors in adventure programming is the selection and the order in which activities are presented (Anderson & Frison, 1992; Roland & Havens, 1981; Priest, 1986; Schoel, Prouty, & Radcliffe, 1988; Rohnke & Butler, 1995; Smith, 1991). Such an argument is also shared in other spheres of education. For instance, physical educator scholars such as Jewett, Bain, and Ennis (1995) believed that "careful sequencing, with progressive development of tasks and problems, leads to programs that effectively increase student learning." (p. 85).

The theories supporting the importance of sequential progression are not yet clearly stated. However, it seems that common sense and reflection on the learning process have inspired pedagogues to argue in favor of a predetermined and progressive sequence of activities. Dewey (1916) himself suggested that, "a large part of the art of instruction lies in making the difficulty of new problems large enough to challenge thought, and small enough so that, in addition to the confusion naturally attending the novel elements, there shall be luminous familiar spots from which helpful suggestions may spring" (p. 157). In the context of an outdoor experiential education program, Wurdinger (1995) interpreted Dewey's statement by explaining that "the challenges in adventure education should be incremental. Educators should start with easier activities and move to more difficult ones. This way the problems encountered from one activity can be applied to the next." (p. 85).

In adventure programming, the challenges referred to by Wurdinger can take different forms. Challenge can be physical, emotional, intellectual, and social, and it is from these challenges that personal growth occurs. Priest (1986) summarized the potential outcomes of a well sequenced adventure program. He wrote: "Adventure education emphasizes engagement in outdoor pursuits activities and utilizes progressive stress/challenge situations and uncertainty of outcome to enhance the individual's intrapersonal [i.e. emotional] and interpersonal skills [i.e. social]" (p. 13).

Anderson & Frison (1992) completed Priest's statement by saying that adventure-based activities "are purposefully selected and carefully arranged to challenge and stimulate individuals both physically and mentally..." (p. 12). These statements seem to confirm the intimate relationships existing between proper sequencing and educational outcomes.

The body of literature in adventure education, as well as our personal experiences as adventure educators, influences the activities we select and the order in which we like to present them. Whether we like it or not, we all have a certain idea about how we would sequence an adventure program. To prove this statement and to make this paper more experiential, I would like to invite you to complete the following exercise before pursuing the reading of this paper.

Sequencing Exercise

In the context of a hypothetical scenario, I invite you to develop a sequence of activities for a week-long residential outdoor adventure program. The following characteristics should give you enough background to develop a five-day schedule, purposefully designed to reach the program educational objectives.

The Outdoor Center

As a program coordinator, you work for a residential outdoor adventure center located in the state of Oregon. The center was built on the shore of a fairly good size lake (3 miles in length by 1 mile wide at its largest point). A river feeds the lake with few class 1, 2 and 3 rapids. There is a climbing site nearby (about 15 min. walk) where top-rope climbing (5.4 to 5.9) and rappelling can be taught. A small peak (10,000 feet) also exists at proximity. The round trip from the trail head to the summit takes 2.5 days. The center has a multi-purpose playing field (flat grassy area), a low ropes course and a high ropes course built in two different locations. The center also owns equipment to practice many different outdoor pursuit activities (Canoes, kayaks, raft, sail boats, camping gear, and mountain bikes).

The Clientele

A group of 10 students, 5 boys and 5 girls aging from 14 to 15. This group is multi-cultural (3 Caucasians, 4 African-Americans, and 3 Hispanics). The students come from middle class families and attend a large suburban public school. They are not physically or mentally challenged and each of them volunteered to participate in the adventure camp. The students somewhat knew each other but are not best friends.

School Objectives

The educational objectives aimed by the school are to expose the students with an experience that will promote the development of self-esteem, group cooperation and respect/understanding between ethic groups.

Instruction

Two experienced instructors will be working with this group. The instructors are aware of the objectives of this program and will properly brief and process the activities when needed.

Guidelines

Your challenge now is to create a sequence of activities that will help the students reach the educational objectives. The students will arrive at 9:00 am on Monday (with all the paperwork done in advance) and will depart at 7:00 PM on Friday. Meals in camp are provided by the kitchen staff, which are very flexible with your schedule. When in camp the students sleep in dorms supervised by school staff. You have 15 blocks of activities to schedule. You can schedule the same activity more than once and place a maximum of two activities per block if it is appropriate and needed. The first block (Monday morning) lasts approximately 2 hours. When in camp, the average morning and afternoon blocks last 5 hours each, and the evening blocks last approximately 2 hours. If the group goes out on an expedition, the schedule is left at the instructors' discretion. There is no activity block on Friday evening.

Once you have completed this exercise, you may read and compare your schedule with the information found in the next section entitled, Adventure Sequence: The Theories.

Pool of Activities

- -Belaying (training)
- -Camping Out
- -Canoeing (lake)
- -Canoeing (river)
- -Canoeing Expedition (lake)
- -Clean Up (gear/housing)
- -Deinhibitizer (games)
- -Evaluation/Closure
- -Goal Setting/Full Value Contract
- -Group Initiatives (activities)
- -High Ropes Course
- -Hiking Expedition
- -Ice breakers (games)
- -Kayaking (lake)
- -Kayaking (river)
- -Low Ropes Course
- -Mountain Expedition
- -Mountain Biking
- -Peak Ascent
- -Return from Expedition
- -Rock Climbing/Rappelling
- -Sailing
- -Sailing Expedition
- -Trip Preparation
- -Trust Activities
- -Other(specify)

Adventure Week Schedule

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
AM	2hrs	5hrs	5hrs	5hrs	5hrs
PM	5hrs	5hrs	5hrs	5hrs	5hrs
EV	2hrs	2hrs	2hrs	2hrs	

Adventure Sequence: The Theories

Even though there is no study that explicitly addresses the importance and the function of sequencing adventure programs, there are some common beliefs among adventure specialists. Project Adventure Inc. played an important role in the creation of these beliefs. Their publications have influenced, for many years, practitioners and scholars. The **adventure wave** model presented by Schoel, Prouty, and Radcliffe (1986) is defined as "the ongoing adventure process of briefing / activities / debriefing, in operation throughout the adventure experience." (p. 31). Although the **adventure wave** implies a sequence of actions, it does not indicate specifically what activities should be selected and in which order the activities should be presented. When addressing the details of the adventure sequence, Schoel, Prouty, and Radcliffe point out that "no two groups are the same" (p. 67). This means that there is no magical recipe to create a proper sequence of activity. The authors also remind us of the importance of adjusting the sequence in relation "...to the ongoing individual and group needs..." (p. 66). But, despite their desire to avoid giving us a magical sequential recipe, their list of categories of activity give us a pretty good idea of what should come first and what should follow. They list these categories as:

- -Ice Breaker/Acquaintance
- -Deinhibitizer
- -Trust and Empathy
- -Communication
- -Decision-making/Problem-solving
- -Social Responsibility
- -Individual Responsibility

(Schoel et al, 1986, p. 69)

Part of this sequence is also found in other Project Adventure publications. For instance, Rohnke (1989) mentioned the importance of moving gradually throughout the adventure experience. Than recommended three important steps to follow:

- -Ice Breaker/Acquaintance Activities
- -Deinhibitizer Activities
- -Beginning Trust and Spotting Activities.

(Rohnke. 1989, pp. 8-9).

According to Rohnke, this sequence helps prepare the group for initiative activities [Decision-making/Problem-solving]. He then quickly reminds us that these steps are not necessary for each group and that sequencing is always influenced by the needs of the group or the individual. In his most recent co-publication with Butler, Rohnke (1995) reaffirmed the importance of sequencing by saying that "sequencing is a key skill because the flow of the adventure experience greatly impacts its success for the participants." (p. 42). However, he reminds us again in his conclusion that there are no right or wrong answers to sequencing. The importance is to move gradually at the pace of each group.

The concept of sequencing in adventure programming was already considered crucial in earlier publications. For instance Roland and Havens (1981) stated that participants will become more involved in higher levels of adventure if a sequential process has been used. Later on Roland, Keene, Dubois, and Lentini (1987) developed a sequential model called the **Activity Process Model**. Smith, Roland, Havens, and Hoyt (1992) stated, like others, that each program requires a unique sequence in order to meet their specific goals and needs. However, they also believe that a generic model such as the **Activity Process Model** could be use by numerous programs. The model includes:

-Goal-Setting
-Awareness
-Trust
-Group Problem-Solving
-Individual Problem Solving
(The Low/High Challenge Course)
(pp. 154-156).

Even though there are some discrepancies between the different models we have just seen, it also appears that there is a certain consistency between authors when addressing the importance of sequencing. First, all believe that sequencing is unique to each group. There is no detailed sequence that can assure the success of an adventure experience. Second, despite the fact that no one believes in a precise sequence, all agree that moving gradually is essential. Third and most important, is the fact that even if no author wants to step forward by giving the details of a good sequence, it seems that a consistency exists between them when we look at the listing of their categories of activity. To summarize these categories, we could say that there are three phases in adventure programming. Lets called these phases: **Group Development**, **Group Challenge**, and **Individual Challenge**. Because this paper is mainly concerned with residential outdoor adventure programs, I would personally add a fourth one that I will name **Peak Experience**.

Group Development

Group development includes establishing individual and common goals between the participants so that the experience becomes not only purposeful and meaningful to everyone but also to create a sense of interdependence between them. Group development also includes introductory games (i.e. ice-breaker, deinhibitizer) which help participants feel more comfortable around each other. This is a phase where the instructor attempts to lower the social walls existing between the individuals so that no personal feelings get inhibited by social discomfort. Finally, this phase includes trust activities and basic communication skills. Trust activities attempt to explore and, hopefully, expand the physical and emotional confidence of the group, while communication activities focus on the intricacy of exchanging ideas and feelings with others. This first phase can be considered a preparation for the next phase since it is commonly believed that group development is a crucial foundation upon which group challenge is constructed.

Group Challenge

Group challenge includes activities where the outcome is affected by the participation of each participant. Activities associated with this category are often named problem-solving activities, initiatives problems, or decision making activities when referring to a ropes course environment. It is through this phase that the group can build a sense of belonging. Successful completion of greater and greater challenge will help the group feel proud and confident about themselves. It is also through this phase that most individual and social conflicts will occur and therefore be addressed. When members of the group feel accepted, respected and supported by others, the group can pass to the third phase.

Personal Challenge

Personal challenge often includes high ropes course elements, rock climbing and rappelling. In this phase, each student is offered the possibility to overcome a personal challenge. At this point of the adventure experience, the instructor expects the group to be supportive and caring for each others' personal limitations. It is also through this phase that most participants discover an inner strength that will help them surpass their own limits. To accomplish this feat, most individuals need to feel supported and respected in her/his success or defeat.

Peak Experience

Peak experience is a term used to identify an important part of an adventure experience. In the context of a residential outdoor adventure program, this peak experience is often associated with the completion of an outdoor pursuit challenge such as a rafting expedition, a peak ascent or a sailing trip. The idea is that all the skills learned in the first three phases are applied to one intensive challenge. Before this phase, challenges were experienced in a controlled environment, such as on a ropes course. But when a group goes out on expedition, the challenges become more intense, more committing. Suddenly the participants have to help, trust and cooperate, not just to overcome an artificial problem but to accomplish something much more complex. During an expedition, challenges are everywhere, from cooking a meal to finding where you are; therefore, an outdoor pursuit expedition can easily become the highlight of a week long program. Someone could perceive the three first phases as a preparation for the peak experience, but too often programs do not include an overall challenge, and for some the peak experience becomes the accomplishment of a personal feat.

Now, if you return to the sequencing exercise you have completed, you can compare your schedule with the theoretical beliefs presented here. Don't forget, there are no right or wrong answers. If you compare your sequence with some else, you will certainly find some differences in the actual choice of activities, however it is also quite possible that you find similarities in the types of activities you have selected and their progression. Observe if your sequence includes activities that could fit the four phases we have just identified.

Micro and Macro Sequences

From these differences and similarities, I am inclined to believe that there are basically two types of sequence. First, there is the **micro-sequence** which implies a more detailed sequence. This sequence requires the instructor to be flexible and attentive to the state of the group. For example, this is where you will choose the "traffic jam" instead of the "spider web." Therefore, we could say that a **micro-sequence** will have to be established inside each phase. The overall progression of these phases become the second type of sequence, let's call this one the **macro-sequence**. This sequence is easier to plan in advance. It is also throughout the **macro-sequence** that the instructor will wait for a group to be genuinely ready before passing to the following phase. Hopefully, this differentiation between micro and macro will help us understand the dilemma found in adventure programming literature.

Adventure Sequence: The Practice

We have seen that literature in adventure programming believes in the importance of sequencing and that there is a certain agreement between scholars and practitioners about a certain adventure **macro-sequence**. We also know that in the context of a residential outdoor center, this macro-sequence can be composed of four phases and that these phases can be planned before the arrival of the students. The sequencing exercise was designed to develop in the reader, an awareness of how much the **macro-sequence** is a part of a common belief shared between adventure educators. This particular exercise describes a perfect scenario where the program coordinator has to deal with only one small group. As we all know, the reality of a residential outdoor adventure center is quite different.

School administrations cannot afford to send only 10 students at a time to a residential outdoor center. Even less can a center afford to receive only a few students a week. The reality is that a much larger number of students (which can range from 30 to 150) are sent at the same time to the same program. Obviously, program coordinators cannot create an identical sequence for all these students. No residential outdoor center owns enough equipment and activity sites to accommodate 10 or 15 groups. Program administrators are well aware that their facility has a precise carrying capacity. Unfortunately, most of them establish this carrying capacity to the number of beds available. In such condition, it is merely impossible for the program coordinator to plan for each group a properly sequenced adventure program. In most cases, it is not surprising to see adventure programs mixing all kinds of activities to match the logistical limits of the center. Smith (1991) explained eloquently that these types of programs have a **horizontal sequence**. She wrote:

> "We see many horizontal programs offering a little of everything in camp, with participants being tempted and entertained like little kids in a lolly-shop by a smattering of canoeing, mixed with a few initiatives activities, followed by some art and craft then a bit of abseilling, some environmental games and finally a little drama -- and all of it being somewhat, if not totally, isolated from the experiences..." (p. 10).

In replacement of a horizontal program, Smith suggested a **vertical sequence** where the quality of experience would replace quantity of experience. She argued that "vertical programs... are developmental and sequential and far more in-depth and potentially life-long in terms of outcomes." (p. 10). Unfortunately, Smith never explained the details of her vertical sequence.

Solutions

The solutions are simple and complex at the same time. In one hand we have this strong belief that sequencing is important and on the other hand we have economical pressures that demand us to be financially effective. If we believe that our mission is to offer the best possible educational experience, if we believe that adventure programming can help future generations to grow, and if we believe that sequencing plays an important role in the success of adventure programming, then we should take the means to provide more **vertical sequence** with well established phases and enough flexibility in each phase so that the instructors can easily adapt the micro-sequence to the ongoing needs of the group. The key element of this paradigm shift is to respect the carrying capacity of our outdoor centers.

In practice, this means that some centers might have to increase the number of activity sites. Others, might have to increase their equipment inventory. Another solution would be to create more autonomous groups, which could have access to several activities without having to share them with others. Portable initiatives have already been used for many years. Finally, some and perhaps most outdoor adventure centers will have to reduce the number of students they receive each week, or at least try to get some groups started at different intervals during the week. There is no doubt that in all cases, where sequencing is fundamentally improper, important changes and sacrifices will have to be made.

Before engaging ourselves in this paradigm shift about sequencing, more research needs to be done. Until today our research has focused on the measurement of outcomes, but practically nothing has been done to identify what factors influence these outcomes. In conclusion I will let Ewert (1989) quote a revealing commentary addressed by A. Shore in 1977, Shore wrote:

> "...the research literature [in adventure education] is weak, because it has focused uniquely on disciplinary issues [self-knowledge and social skills] to the virtual exclusion of their relationship to programmatic issues (length of course, mix of activities, and nature of instruction). There have been few attempts to link outcome measures with program components..." (p. 106).

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Biography

Christian Bisson has been involved in outdoor experiential education since 1986. Over a period of time, he has worked with young offenders in a long term wilderness therapy program, was Chief Instructor for a residential outdoor education center on Vancouver Island (B.C.), and has worked seasonally for NOLS since 1991. He completed a Masters degree in Outdoor Teacher Education from Northern Illinois University, and is currently completing a Doctoral degree in pedagogy at the University of Northern Colorado.

INTEGRATING THE USE OF INITIATIVES INTO ONGOING GROUP THERAPY: A THERAPEUTIC APPROACH TO ASSESSING AND RESOLVING TREATMENT ISSUES THROUGH THE USE OF INITIATIVES.

Dan Block
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Abstract
You will be shown through live demonstrations and videotaped footage how you can expand the use of initiatives in your own therapy practice. Learn how the use of initiatives can be used to address long term treatment needs of children, adolescents, and families. You will discover that initiatives are even more powerful when you employ them in therapy on an ongoing weekly basis with your clients.

What are initiatives?

Initiative exercises are problems presented to a group in either a physical or cognitive manner, or in many cases both. They are purposefully designed so the group must cooperate to achieve their goal, which is working towards a solution to the problem.

Why do we use initiatives in working with children, adolescents and families? And, why on an ongoing basis?

Initiative exercises can be easily adapted to the group's functioning level both mentally and physically. The challenge they present is viewed as fun by the participants, which leads to increased group participation! The focus of the group working together in solving the problem provides each group member with a greater awareness of their own and their team member's abilities to contribute to the group. The value to the group members meeting each week to problem solve the initiative exercises is evident after only a few sessions. As the group facilitator, your ability to assess what the group needs are, as well as their strengths, is provided to you by the group via their interactions in the problem solving exercises.

I have found the real value of using initiatives to be on an ongoing basis, whether it be with children, adolescents, or families. By ongoing, I mean weekly sessions with the same members present each time for anywhere from six weeks to a year. When all who will be a part of the group know from the outset what your style of treatment will be and for how long, they are more apt to buy into this form of therapy.

My experience has been that most counselors are using initiatives on a short term basis, either as a warm up to challenge ropes courses or one or two sessions with a group of teens or a family. At our agency, we have expanded the use of initiatives into all our adult and adolescent programs. We are doing these initiative activities with the same client groups 52 weeks a year and using them to address a broad spectrum of treatment issues. This expanded use of initiative therapy has been widely successful at our agency, and we feel its expanded use is long overdue at other treatment facilities in the country.

We have also found the use of initiatives to be effective in breaking down racial barriers between clients. Our agency provides services to all in need regardless of race, gender, religion or mental or physical abilities. We are located in a predominantly white middle class community and thus many of our clients come to us from this same background. The problems this can cause someone of color is obvious while they are in treatment. We have found that one of the least threatening and most effective ways of resolving these racial issues is the use of initiative activities at our agency. This subject will be addressed in the presentation as well.

Biography
Dan Block has been involved with adventure based counseling as both a trainer and facilitator for over six years. He is currently the Program Supervisor of an adolescent residential treatment facility for 13 borderline IQ males, as well as the coordinator and trainer for his agency's initiative therapy groups. This position provides instruction to 70 adolescent and 10 adult male and female clients. Dan holds a B.A. in Industrial Psychology form Loras College, Dubuque, Iowa.

NAVIGATING THE CORPORATE WEB

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Abstract

Because of the rapid growth in information and technology, today's companies are changing the way that they are doing business. Whether the change is called downsizing, flattening, or Re-Engineering, the responsibility of training and development is to enable the company to successfully tap into the potential of the most important resource -- their people. We, as experiential educators and trainers are in one of the most opportunistic positions to not only help 'plant the seeds of change,' but enable individuals that are being affected by these rapid changes to be prepared.

Gone is the corporate ladder, the true formula for success is what Corporate America is beginning to refer to as the 'Corporate Web.' It is not the Internet, nor the ability to gather information faster than someone else. In this workshop, we will identify what comprises the 'Corporate Web' and explore how we in the experiential learning field can plant positive 'seeds of change' into the corporate world.

Workshop Objectives

1) Demonstrate how Corporate America is changing it's focus from traditional structures to the "Corporate Web."
2) Explore ways that prove the existence of the Corporate Web, but identify why very few people are aware of its structure or capabilities.
3) Provide an overall view of how this change in corporate culture provides a truly ideal situation for experiential trainers that are in the position to introduce positive 'seeds of change' to an organization.
4) Experience what the corporate culture was like and what it is shifting to through interactive activities and lively discussion.

Biography

Scott Stein received his M.A. in Organizational Communication with a thesis focus on team building. As a consultant, he uses Organizational Development (OD) techniques to bring corporate executives into an outdoor training environment. As a designer and facilitator of over 200 outdoor programs over the past 8 years, he brings a broad range of expertise. He has presented on corporate outdoor training at the 1994 AEE International conference, as well as for Detroit Chapter of the American Society for Training & Development (ASTD).

PERSONAL EMPOWERMENT PROGRAM:
A KINESTHETICALLY BASED NARRATIVE MODEL

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Jane Wolterstorff
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Abstract
This workshop will introduce participants to a unique, outcome based, model program designed to externalize abuse related issues and antecedents to behavior. Once externalized, the client has room to experiment with new behavioral responses. The model is compatible with and incorporates Neuro-Linguistic Programming, Narrative Therapy, and Solution-Focused strategies with experiential learning. Participants will have the opportunity to experience several specific activities of the program.

In recent years, much has been written and stated about child abuse in its various forms: Physical, emotional, mental, spiritual and sexual. Along with the general population, we as treatment providers have become more acutely aware of abuse and the damage left in its wake, as well as the extent of abuse related issues in the treatment population. At Wedgwood, a residential treatment provider for adolescents, we began to examine how the dynamics of past abuse were interacting with treatment methods. The realities of our clients' responses to these methods, when viewed with increased awareness of abuse issues, challenged us to refine our treatment approaches.

In the early 1980's, we began to evaluate the use of a specific intervention called Physical Confidence Therapy (PCT) with survivors of abuse, particularly sexual abuse. PCT is a structured, concrete and linear program originally designed for use with a group of adolescents in care at a private psychiatric hospital in Grand Rapids, Michigan. This program utilized a combination of calisthenics, medicine ball exercises, tackling dummies, jousters, and tumbling mat work, to develop a healthy sense of self and respect for others.

PCT activities are sequenced in such a way as to develop group cooperation and trust and then provide opportunities for individual growth and achievement through risk taking within the group. In many ways, the program functions like a positive peer culture with group movement dependent upon individual involvement and success. The specific activities used in PCT are: Group Calisthenics, Around the World and Fifty Passes (medicine ball), Medicine Ball Routine, Tackling Dummy Routine, Jousting, and End of the Mat. The sequence of activities is adhered to and movement through the sequence is dependent on predetermined task completion criteria. This program, as designed, has had and continues to have great positive impact in the development of the self-confidence and relationship skills of its participants.

It soon became apparent that the physical nature of the activities in the PCT program acted as a trigger to abuse issues. Clients were experiencing strong isomorphic connections that we did not understand and thus did not effectively process. We would ask participants to come away from the problem and try to change the meaning without the benefit of collaborating with them about the nature and influence of the problem in their lives. For example, we would instruct them to tackle a dummy but denied their isomorphic connection and desire to label the dummy as their abuser. Our fear was that in personifying the dummy we could promote aggressive metaphorical qualities of the experience. We did not collaborate with the client as "expert" in order to understand how some actions or events in the PCT program were similar to aspects of past abuse, and could be a form of re-enactment of the old story and risked re-traumatization of the client.

Due to the clear success of the program, we thought that our approach was helpful, and it was, but, with definite limitations. These limitations were the result of our taking ownership of changing clients' stories without knowing and fully valuing their version. Without understanding the influence of their personal coping strategies, we named them "problems" and we placed ourselves in the expert role about these "problems". As we gradually began experimenting with letting clients name the problem in whatever ways they could, we also let go of a task-oriented definition of success and began to see more clearly other important successes.

Meanwhile, the information base about treatment of abuse was continuing to expand. Our experience and literature supported the notion that effective treatment included the use of adjunctive and experiential methods in addition to didactic talk therapies. We began observing profound changes in clients' lives as a result of providing opportunities for them to use a physical exercise, with cognitive and affective components, that more specifically reflected their personal story. We invited clients to utilize the activities and the "sameness", along with the differences, to create a unique outcome, thus allowing them to begin to change the old story. Clients began reporting positive effects and to request more freedom within the program as well as additional kinesthetic and experiential program opportunities.

Our decision to defer to clients as the experts about their problems, rather than adhering to a specific programmatic model, allowed for modifications of the PCT program. The new program, an effective intervention for a specific treatment purpose, became known as Personal Empowerment Program (PEP). When an Adventure Based Challenge Course was added to our facilities, it was quickly integrated with the existing PEP curriculum. While the challenge course work was originally added to move the group building and trust process along, it became apparent that this tool was an indispensable resource for clients in utilizing their isomorphic connections to rewrite their personal stories.

Personal Empowerment Program (PEP)

Building on the success observed in PCT and cognizant of the need to move toward a more flexible sequence, PEP seeks to incorporate the best of the PCT and ABC programs. Use of the Full Value Contract, Challenge by Choice and the concept of "edge work", along with skills assessment and pacing by the facilitators, makes the Personal Empowerment Program a unique and powerful tool. It is designed to make use of a unique blend of physical experiences in order to evoke a reworking of patterned behaviors stemming from unresolved traumatic material.

PEP is currently facilitated as a group for female adult survivors of abuse. The program includes both indoor and outdoor physical confidence building and challenge course activities. Participants recognize the program goals as guidelines for the identification of specific personal goals.

PEP goals are to enhance and develop the following:

- identification and application of personal and group resources
- ability to trust self and others
- self-acceptance and self-image
- utilization of physical self as a resource
- ability to change old shame messages
- assertiveness skills

In order to achieve the goals, the group is presented with a variety of challenges and activities. The activities are selected based on the stories the clients tell about their problems, goals, and needs. Modifications are made to tailor the experiences, especially with regard to the metaphorical aspects of the presentation of activities and challenges. Many traditional challenge course elements take on a new look when the clients' stories are given careful consideration. Often the front loaded metaphor changes openly with each individual participant's attempt to complete the challenge.

More than any other population we've encountered, there is a high need to test out the concepts of Challenge by Choice and the Full Value Contract. Extra care is taken to build a safe atmosphere with trust between group members and facilitators. Careful pacing of the group is important. Trauma survivors often have an over-developed negative or destructive story from which they operate, one which they hesitate to share because of previous rejection of that story by others. The dissociative processes frequently utilized by survivors to cope with the trauma can cause them to be detached from the realities of their current situation and abilities, thus their story may be, in a sense, missing some chapters. Once trust is developed in the group, participants can more freely experiment with rewriting their stories, attending to their isomorphic connections to utilize the metaphoric content in the healing process. PEP provides opportunities to associate to a new story.

PEP groups are made up of 8-10 members and two masters level clinicians, at least one of whom is trained in adventure programming. The group meets weekly for 2 1/2 hours for 15 weeks. Sessions begin with a brief check-in and reading, and end with a check-out and a relaxation technique or the reading of a therapeutic metaphor. Each session typically includes a warm-up activity and a primary physical task or challenge.

The following is a sample program sequence:

Week One
Introductions, Challenge by Choice, Full Value Contracts, Dyad Interviews, Group Juggle #2, Symbol for Comfort and Security

Week Two
Review group guidelines, Pass My Shoe, Goal Setting, Calisthenics, Safe Place Visualization

Week Three
Circle the Circle, Calisthenics, Future Time Line Exercise

Week Four
Mrs. O'Grady, Trolley's Garden of Past, Present and Futures, Self-Esteem Maintenance Kit

Week Five
Electricity, Warp Speed, Calisthenics, Externally Oriented Self-Hypnosis Technique

Week Six
Feelings Cards, Calisthenics, Traffic Jam

Week Seven
Group Juggle #1, Calisthenics, Medicine Ball Introduction

Week Eight
Feelings Cards, Medicine Ball/Around the World

Week Nine
Concentration, Medicine Ball/Around the World

Week Ten
Low Challenge Course (Bridge Out, Nitro Crossing)

Week Eleven
Feelings Cards, Voice Lessons, Tackle the Dummy Routine

Week Twelve
Calisthenics, Tackle the Dummy Routine

Week Thirteen
High Challenge/Ropes Course (Catwalk or Multi-Vine)

Week Fourteen
Feelings Cards, Goal Review, Challenge by Choice Activity (Tackle the Dummy or Medicine Ball Routine)

Week Fifteen
Healing Symbols, Closure Ceremony

The PEP program utilizes concepts and strategies based in the Neuro-Linguistic Programming, Solution-Focused and Narrative approaches. Facilitator understanding of how trauma is stored in behavior, affect, senses and knowledge through dissociative processes is critical to the pacing of group activities. Clients are assisted to associate differently to themselves, their histories and their approach to life.

Summary

Challenge course practitioners are the keepers of a great resource for healing. As practitioners we need to be open to enhancing our soft skills with increased understanding of how trauma is contained through the dissociative process and then leaks into the daily activities and life stories of survivors. We then can consciously act as valuable adjuncts to the clinicians in our communities, struggling along with their clients to promote the rewriting of stories of surviving into stories of thriving.

Notes

1. Explanation of demonstration of PCT activities is available at the AEE conference workshop or by contacting Wedgwood Corporate and Community Resources, 3300 36th St., S.E., Grand Rapids, MI 49508, (616)942-2110.

2. Physical Confidence Therapy was developed at Pine Rest Christian Hospital in Grand Rapids, Michigan by James Beukema and Kathleen Van Houten.

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Biographies

Lori Burgess, MS., R.S.W. is a graduate of Michigan State and Western Michigan Universities. She has eleven years of experience in the treatment of childhood sexual trauma and addictions counseling. Currently an out-patient therapist at Wedgwood Christian Youth and Family Services., Lori has held positions as an activity therapist, group therapy coordinator, instructor and program administrator. Lori maintains a small private practice and has taught at Grand Valley State University for 10 years.

Jane Wolterstorff is the Coordinator of Therapeutic Adventure Based Challenge Programs at WCYFS. She has 12 years of experience working with teens in residential settings. Jane specializes in the facilitation of Ropes Courses and therapeutic excursions. She has also been an Activity Therapy Specialist and has provided many training programs in experiential learning and team building.

THE WORLD IS A CIRCLE

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Abstract

This session will offer the participant opportunities to learn, explore, experience and create circle initiatives and games. There will be two totally different sessions offered encompassing the circle of human elements of physical, emotional and spiritual energy. Part One will focus on ritual and oneness while Part Two will celebrate individual and full circle spirit. Although the sessions are developed to be a full circle, participants may choose either or both and get a full experience.

Learn

Circle (noun) 1. A plane curve everywhere equidistant from a given fixed point, the center. 2. Something, such as a ring, shaped like a circle. 3. A series or process that finishes at its starting point or continuously repeats itself; cycle. 4. A group of people sharing an interest, activity, or achievement.

Explore

In circle gatherings we use ceremonial ritual to bring us together with shared intention and focus, to mutually create the safety necessary for change to happen. You may notice that rituals are connected with one or more of our senses, which grounds them in our physical reality.

Once you get a sense of needing a ritual for a specific purpose, make a suggestion about what might work or, better yet, ask your group for ideas about a ritual to serve the purpose. When the group is in consensus, try it out. If it worked once it may work again. Then by trying innovations that may work even better, you can let your rituals evolve.

Circle Characteristics

Geometrically, the circle is the mythological symbol for harmony.

Circles are best for communication -- Friendly, nurturing, persuasive, empathetic, generous, stabilizing, reflective.

Therapeutic Circle

Configurational properties:
1) Its circumferential and boundary integrity
2) The cohesion of the constituency within the internal matrix
3) The topical arrangement and use of the shared space
4) The holding power of the container

Psychotherapy – Patient, 1989, Vol. 6 (1-2), Pages 229 - 261

Experience

Gathering Pouch

1. Provides participants with opportunity to share individual strengths they bring to the circle.

2. A bonding exercise for the group process.

Facilitator has group members in a circle and immediately passes the gathering pouch containing an array of objects and symbols and requests each participant to quickly reach into pouch and grasp an object and pass pouch on around circle until it is back to facilitator who also grasps an object.

Facilitator then offers each participant an opportunity to share what he or she brings to the circle utilizing the object or symbol to represent his or her contribution and/or strength. Participants then place their symbol or object inside the circle. This is repeated until each participant places their object or symbol inside circle.

This exercise stimulates appreciation of individual strengths and creativity, as well as defining the universal strength of the circle.

This exercise was adapted from "The Reminiscence Bag" created by Kathy Burris for use with elders with different levels of dementia and is a tried and true "keeper" that can be customized to any population or group.

The challenge is for the participants to make notes about how you can use and customize this exercise and send us your ideas!

Gifts from the Earth

1. Provides participants with opportunity to share ideas to make our world (AEE) a better place.
2. Creates arena for appreciation of individual desires for change.

Facilitator takes imaginary gifts from the earth -- soil and water and mixes them together to form an imaginary basketball size ball of clay. Facilitator explains "we are going to create some shapes representing changes you individually would like to see happen in our world (AEE) and I'm going to pass this ball of clay to the person on my left who will create something and tell us briefly about it. When he or she finishes it is then passed on to the next person in the circle who can agree and keep it as it is or create something new and pass it on until we've completed the circle and I have the clay back."

The experience stimulates child's safe environment, creativity and fun, as well as individual and collective process awareness.

This exercise was customized for "seeds for change" from "Magic Clay" found in Experiential Activities For Co-dependency and is a tried and true experience that can be customized to any population or group. Again the challenge is for the participant to use and explore other avenues for using this activity and send us your ideas!

Create

Child of the Universe

1. Provides participant opportunity to create and explore their individual universe.
2. Individual creative expression.

Facilitator will introduce the mandala as being circle art. Each participant will choose to either create their own mandalas or color one provided by facilitator. Time permitting group will create a mandala exhibiting full circle universality.

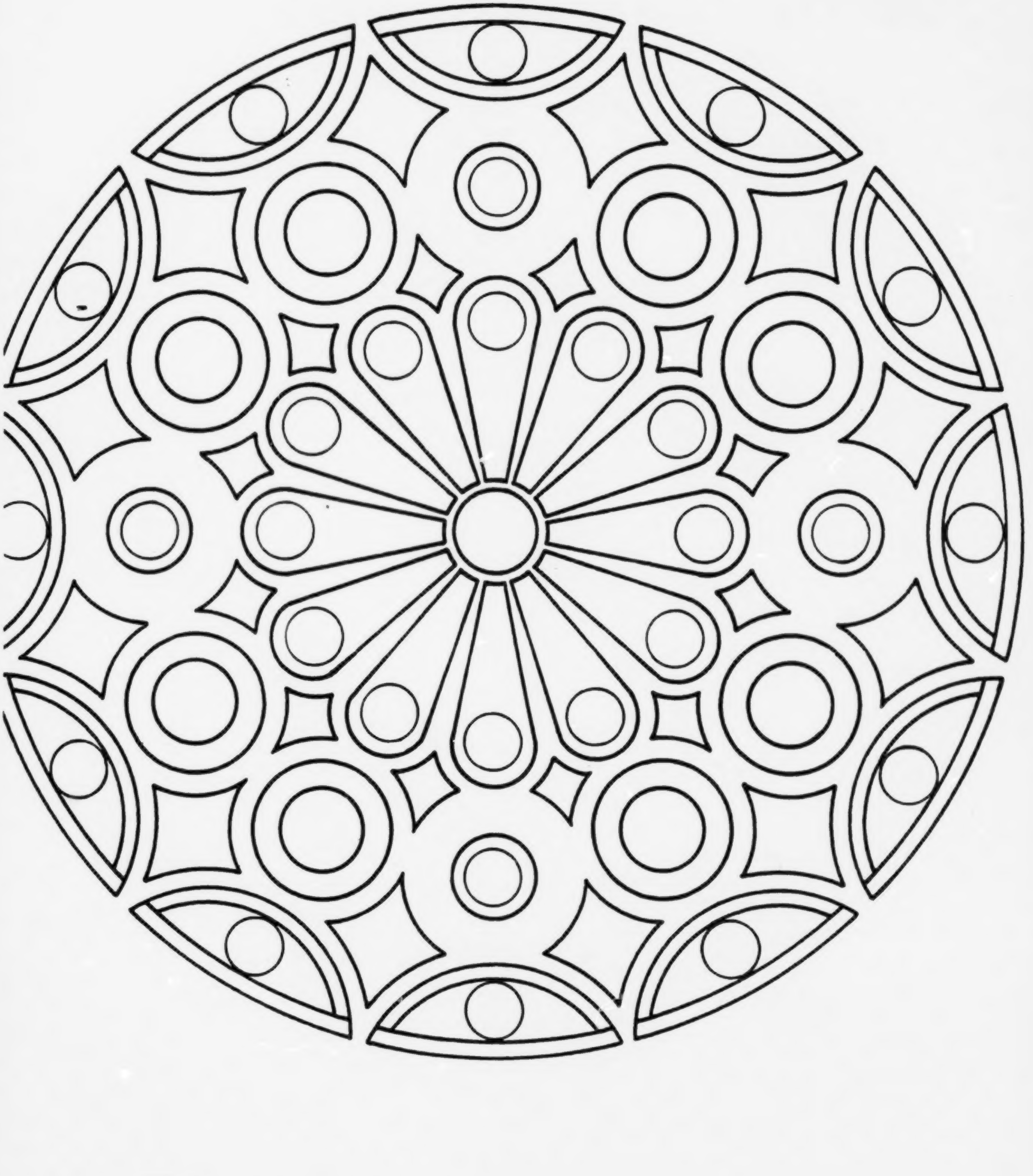
> The Swiss psychoanalyst, Carl G. Jung, called mandalas archetypes or universal symbols because every culture in the world reflects them in some form or another. Jung has since been joined by many scholars who believe that mandalas (whose Sanskrit root means both center and circle) are imprinted in our individual psyches. They represent our desire for wholeness regardless of our cultural and religious backgrounds, whether we are six years old or ninety, or are from Kenya, Brazil, China, Sweden, Australia, or Nepal. In Mandalas, East and West do indeed meet.
>
> **Monique Mandali,** Everyone's Mandala Coloring Book, Vol. 2

Biographies

Kathy Burris is a certified Validation Therapist and have a bachelor's degree in Therapeutic Recreation. She has 23 years in the field of mental health treatment encompassing geriatrics, chronic mentally ill, general depression and mental disorders. Validation Therapy has been part of her therapies for five years and has encompassed experiential therapies through symbolism and group process.

Mark Guidry, B.S., has five years experience as an Expressive Therapist. He has received training in Experiential Therapy and is certified in self Image Color Analysis. He is also a licensed cosmetologist.

Allan Kraft, LMSW is a trained REACH course facilitator (ropes course). He holds a position at Pine Grove Recovery Center as a clinical therapist with adult and geriatric populations doing individual, family and group program. His Ph.D. is in Experiential Education from the Union Institute, Cincinnati, Ohio. His interests include experiential learning theory, adventure education, philosophy of education, and teacher education therapies. He has assisted in training staff in experiential activities for weekend groups on the Psychiatric unit.



THE EVOLUTION OF VALUES IN BOOMERS, XERS AND THE NINTENDO GENERATION: PERCEPTIONS SHAPING GENERATIONAL IDENTITY

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Abstract
Social and cultural trends stemming from their Baby Boomer and Generation X parents have shaped the Nintendo Generation's decision making process and how they determine "right and wrong".

The workshop will present the findings of a survey and interviews targeting a sampling of students ranging from 5th to 12th grade concerning the criteria they use in making personal value judgments. By looking at a cross section of youth we can draw parallels about what factors influence the world view of many "Generation Xers" and those standing in their shadow.

The session will guide participants in the examination of their own world view and perceptual filters, allowing them to compare these views with other professionals and the youth populations they service.

The purpose of the presentation is to examine the values of America's youngest generation. I have chosen to call them the "Nintendo Generation". This age group, whose oldest member is 13 years of age, has been inundated with various forms of technology and information-laden mediums since they were born. It has been said if "it's not fast, fun or flashy" young people have no attention span or toleration for it. Through this presentation, which is based on a survey and qualitative research project, I am attempting to look at: the evolution of the last three generations, the effects of world view on values and the forces shaping the Nintendo generation's values system.

In talking about the societal changes and how they effect values, Richard Kadrey, in Covert Culture said, "...after all in an era when the wrong kind of sex can kill you, and where a week on the TV dial can get you live coverage of ethnic cleansing in the Balkans, "The Brady Bunch", the Home Shopping Network and presidential candidates debating the morals of fictional characters, who's to say where reality lies anymore?" (R. Kadrey, 1993:5) The lines of reality are often fuzzy, when universal absolutes are debated as to their relevance by each social and subculture group. Thus we must look at the effects of different generations on this process.

Generations

"Students come along in generations. First there was the generation without a cause, then the generation with too many causes, followed by the tired generation."
–Arthur Holmes, Philosophy Professor, Wheaton College

NAME	YEARS	AGE IN 1995
Lost	1883-1900	95-111
G.I.	1901-1924	71-93
Silent	1925-1942	53-69
Boom	1943-1960	35-51
13th	1961-1981	14-33
Millennial	1982	13 & under

*Source: **Generations** :Neil Howe & Bill Strauss

Many years ago, sociologist Karl Mannheim wrote about generations and their importance in bringing about social change. Members of the same generation share a "common location" in the social process. They define themselves in relation to other birth cohorts by rejecting or reaffirming one or another set of cultural values, beliefs and symbols, becoming its own distinctive "historical-social" consciousness. This is likely to occur in late adolescence and early adulthood – the formative years for the shaping of a distinct outlook. (Roof, 1993:3)

Baby Boomers (also referred to as the PEPSI, ROCK, LOVE, NOW and ME GENERATION): 1943-1960

"Make Love, Not War." – "If it feels good, do it!"

This generation was the first to be thoroughly exploited and idolized by the media in an era of affluence. With the term "teenager" being coined in the 1950s came the idolizing of this up and coming generation. Landon Jones, author of the landmark book on boomers Great Expectations wrote, "They were the first generation of children to be isolated by Madison Avenue as an identifiable market. That is the appropriate word: isolated. Marketing and especially television isolated their needs and wants from those of their parents.... New products, new toys, new commercials, new fads -- the dictatorship of the new -- was integral to the baby boom experience." (Roof, 1993:4) At the time society put Boomers on an idealistic pedestal and they are still fighting to stay there. They presently comprise one third of the nation's population.

Boasting over 76 million members, the baby boomer population is what some demographers call, "a pig in a python", being the largest generation in numbers since America was founded. An addiction to change is the legacy the Boomers have left for the next generation. Change is good, within the boundaries of security. Unfortunately the society the Boomers helped alter did not breed this stability. "Your generation didn't want to be stable, did you?," commented sixteen year old Rachel from Franklin High school in Seattle to a boomer-aged demographer in Childhood's Future (Louv, 1990:47). Boomers did, however, usher in many positive changes, but their choices were not without consequences. Hostility has been voiced by many in the generations following it, such as Jill Strauss of Washington, D.C.,"I like to think (God, I pray) I have learned from your generation's cavalier attitude toward family, sex, drugs and the earth. I have to clean up the mess you left behind, and if you think I should be joyous and dancing in the streets, you are dead wrong (Howe & Strauss, 1993:45).

Generation X (also referred to as the 13th GENERATION and BABY BUSTERS): 1961-1981

"Let's just hope we accidentally build God."–Shampoo Planet

"Today's teenagers through early thirty something-ers are divided into two camps: Those who have accepted their place or have been afflicted with terminal "Herky-Jerky" brain, defined as being numb and dumb and indifferent to practically everything on the planet that is interesting infuriating maddening, exhilarating, fascinating, amusing and nutty (Rushkoff, 1994:37); "and those wildly fighting or passively resisting this stereotype. Many have bought into the idea that a depreciated attention span is normal ... making them easily influenced by the media's ten second sound bite and leaving them vulnerable to media created demagogues."

Most associate the phrase "Generation X", which has been proliferated by Boomers and the media who paint a predominantly gloomy picture of this arising cohort whose identity for the most part is still in-process. The Josephson Institute for the Advancement of Ethics wrote in the report "The Ethics of America's Youth", "An unprecedented proportion of today's youth lack commitment to core moral values like honesty, personal responsibility, respect for others and civic duty."

Yet, whether the Xer has sold-out to the belief idealism is dead or they are fighting the hopelessness they see being pushed at them, their voices are punctuated by confusion and frustration. In the book Twenty something, Steven Gibbs writes, "We were sired by tradition, nursed on experimentation and raised by ambiguity. Ambivalence is second nature to the twenty something generation. Donatell Arpaia, a student from Fairfield University, said, "Who are we to look to? Every generation is suppose to have role models. Where are ours? Madonna? Michael Jackson? People wonder why we are so confused, wouldn't you be?"(Howe & Strauss, 1993:40).

Nintendo Generation (also referred to as the MILLENNIAL GENERATION): 1982-2002

"Born with a lifetime license to the information Superhighway."

Global teens -- that is what Douglas Coupland refers to the yet unnamed generation standing in the shadows of Generation X. They were born into a world of microwaves, VCRs, and gameboys. Technology in many ways has and will shape this generation. Our shrinking world has been pre-sized for these offspring of Boomers and Xers providing easy access to information and shaping them for a life fixated on nothing due to a limited attention. They are a unique generation. "Today's children are living a childhood of firsts. They are the first day care generation; the first truly multicultural generation, the first generation to grow up in the electronic bubble, environment defined by computers and new forms of television; the first post-sexual revolution generation; the first generation for which nature is more abstract than reality; the first generation to grow up in new kinds of dispersed, de concentrated cities, not quite urban, rural or suburban." (Louv, 1990:4)

One of the critical shaping factors for the Nintendo generation is the continual degeneration of the traditional family model. "I think the family still exists as more of an -- outline. There might be two people and they might be married or live together and they might have a child and maybe they get divorced ... and the unit will look about the same, but the people behave more like separate entities, especially the children ... It seems more empty -- more people out for themselves mostly," said a junior high boy in the book Childhood's Future (Louv, 1990:47).

Survey & Research Assessment

Surveys allow us to draw generalizations on a wide range of questions and trends, and draw overarching assumptions. The survey portion of this research project began a little over a year ago. Originally I had planned to develop a simple five question survey of open ended questions, pass it out to various groups our facility worked with and tabulate the data for the benefit of myself and my team. Yet as I informally began to interview kids to help formulate my questions I began to unearth some startling responses. "What is a god?", "Jesus Christ was a person?...I thought that was just a bad word my mom told me not to say!", "We can't know what truth is, so why should we care what the answer is, it may just be a lie and we just don't know it?!", "Care about others?...If I put my energy into that, who's going to care for me?"

In the survey segment of this project, surveys were given to the Nintendo Generation -- ages 11-13 with approximately 100 respondents and Generation X -- ages 14-18 with approximately 70 respondents. The survey itself was two pages long and consisted of a combination of multiple choice, rank order and open ended questions on values ranging from "Is it ever okay to lie?" to "Where do you go to get help when making a decision?". Interviews and qualitative research findings cover similar topics and population. **The specific findings and analysis of data are available upon request.**

Though we cannot truly put a hard and fast label on those still in their pre-teen and early teen years we can see factors, such as the break down of the family and violence in our communities, impacting their development as whole persons. In many ways we must take a wait-and-see approach. By looking at how Xers deal with the stereotypes and molds they have been handed we will see the legacy that will set the stage for the Nintendo Generation.

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Heidi Campbell is an adventure based facilitator at Eagle Village, a multi-service agency located in Hersey, Michigan. She has a diverse background in camping, writing and communication research, having been trained in Journalism. Her work has appeared in a variety of publications from local newspapers to Christianity Today.

Heather Campbell is the Assistant Director of Kimball Camp YMCA in southern Michigan where she oversees the summer and outdoor education programs. She has worked with curriculum development for a variety of 'challenge' and environmental education programs, and has worked in market research for different trade and specialty magazines.

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MULTIPLE INTELLIGENCES:
HONORING AND NURTURING THE CREATIVE GENIUS IN US ALL

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Abstract
This workshop will introduce the theory of Multiple Intelligences, explore how MI theory "turns upside down" the traditional definition of Intelligence and changes forever the way we imagine school, consider how MI theory affects both the learner and the school environment, and develop the relationship between MI and Education for Understanding.

Dr. Howard Gardner's Multiple Intelligences Theory is a bio-cultural evolutionary theory about the way the mind is organized. Unlike the traditional lay and psychometric view of intelligence as a single, quantifiable entity assumed to be static and fixed, MI Theory proposes that intelligence must be thought of pluralistically. We are born, Dr. Gardner notes, with at least seven intelligences including verbal/linguistic, logical/mathematical, visual/spatial, kinesthetic, musical, intrapersonal, and interpersonal. Furthermore, Gardner suggests that we must think about intelligence in context and distributed according to the resources available.

Current brain research, and Gardner's work, compel us to pay attention to the individual nature of mind, knowledge, and intelligence and the profound implications for restructuring schools. If intelligence can be grown, if everyone is capable of becoming more intelligent, if it is not static and fixed, and if it evolves biologically and differently dependent upon culture, a paradigm shift in the way we have traditionally thought about learners and schooling must occur. There is no package, no set curriculum with accompanying basals. MI Theory is not a recipe but an "inkblot." It is "...a way of thinking about minds and subject matter."

To address this shift Gardner proposes that schools become "nurturing" not "selecting mechanisms." The shift requires that schools change from training institutions which turn out predictable task performers sharing the same kind of knowledge, to communities of students who possess very different but valued and productive kinds of minds.

Schools might choose a number of avenues for developing the individual quality of minds. Nurturing all seven intelligences, working through strengths, scaffolding, weaknesses, or creating mixed "intellectual" groups of learners might be starting points. School purpose, pedagogy, curriculum, and audience may make one or another choice more suitable. Gardner's theory is clarified and enriched with his ultimate goal of "education for understanding." While it is important to recognize multiple ways of knowing, we must not lose sight of the fact that the ultimate purpose of schooling should be "educating learners to be effective thinkers." He prescribes the "individually centered school." Here a curriculum broker, assessment specialist, and community broker help match learners with appropriate curriculum and societal roles so that all have the opportunity to be successful and productive.

MI Theory requires that we make a paradigm shift in our vision of education. It requires that we make a paradigm shift in our vision of assessment as well. The purpose of assessment has been to rank children, to select the verbal/linguistic and logical/mathematical minds as more capable, to judge "smarter or dumber versions of the same kinds of minds," and to sentence learners. The purpose of assessment as implied by MI Theory should be to nurture children and their individual quality of minds and to involve them as active participants in this process.

Gardner urges us to abandon impediments to education for understanding: Short answer tests, limiting text-test context, correct answer compromises, and pressure for coverage. Furthermore, he reminds us that the "vehicle for education" should be performance based and that the "vehicle for assessment" include exhibitions of performance, portfolios, processfolios, and projects. Teachers must be trained to carefully observe learners and their work and to design clear, appropriate, and visible criteria, benchmarks, and end states.

Assessment is a window into the child's learning process and progress. It allows us to personalize and adapt instruction accordingly. It is so tightly connected to curriculum that it is difficult to ascertain where one ends and the other begins. Assessment evolves, is ongoing, occurs regularly in context, and assists learners in their journey from novice to expert. A fitting goal for MI assessment is for the learner to capably self-assess, reflect on performances and products, and make plans for moving ahead and improving and growing life-long.

Teachers are the keepers and facilitators of the MI Theory vision. It is they who must nurture individual qualities of minds, instill education for understanding and personalize and humanize instruction. Teachers cannot be mandated to implement MI Theory. They must be led to willingly and enthusiastically embrace the notion that all can learn and invest in making this possible.

MI Theory is multicultural, inclusive, holistic, global, and nurturing. Rather than promoting a "smarter or dumber version of the same kind of mind, it promotes the development of creative, capable, responsible citizens who can make use of a number of intelligences for carrying out their life tasks. There is no blueprint, pattern, or guide. Were there one, we might run the risk of standardizing expectations for different kinds of minds.

This reflects a profound change in our view of the learner and the purpose of schooling. For Gardner's ideas to flourish requires changing the mindset of many constituents. It requires that parents, educators, lawmakers, taxpayers, those who manage federal, state, and local educational funds, colleges of education, and business leaders invest, support, and collaborate in the process and efforts to reach and educate every child. The challenge is one we cannot dismiss. We cannot fail to nurture the creative genius within each child.

Founded in 1967, Spectrum School is an arts-integrated, experienced-based lifelong learning community that uses Howard Gardner's Theory of Multiple Intelligences as a philosophical base as well as a framework for program delivery and educating youth. The private school currently serves about 180 students from Preschool through Middle School. Spectrum has been nationally recognized as a model at the forefront of educational change in our country.

Spectrum School is committed to nurturing the potential within every learner. Spectrum believes the Arts to be basic and essential to all other learning experiences. Spectrum believes that when the learner is honored and the Intelligences of the learner are activated and enlisted in the learning process, learning becomes more effective, efficient, and exciting. Learning itself transcends the classroom walls to become a life-long, continuous process. Spectrum supports learning that is holistic, active, and personalized. By placing the Multiple Intelligences and the Arts as the foundation of its curriculum, Spectrum acknowledges the views of cognitive psychologists who suggest that children must actively construct knowledge through their own intelligences for long-term learning to occur and be meaningful.

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Biographies

Carole Carbone, Judy Bonne, and Claire Rotolo teach at, or are associated with, the Spectrum School in Rockford, IL. Spectrum, founded in 1967, is an arts focused alternative school that uses Multiple Intelligences as a framework for delivery. They have all taught graduate level classes in Multiple Intelligences and arts integration. They are all life long learners, totally committed to the belief that "... we can all grow intelligence, ... efficiency ... and success."

Using Social Recreation to Enhance Group Dynamics

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Abstract
Games can be used in social recreation to enhance group dynamics and develop socialization skills in all. These are interactive, fun activities that can be used in many settings, most with few supplies or equipment.

Recreation has always been important to humans, although it was not until the industrial revolution of the late 1800's that it was recognized as a need of man by government entities. Recreation and play have had a profound influence on man's nature and well-being through all the ages of the past. The primitive art of prehistoric man indicate a propensity for play which has continued to our time. Early in America's history, John Locke recommended "important character training might be derived from games, provided they were properly supervised. Recreation is not being idle but easing the wearied part by change of business".

Recreation was recognized as a valued part of formal education in the early 1900's when John Dewey said "education was most effective when it was based on activity that challenged all one's faculties: physical, creative and intellectual." In effect, one learned by doing. Dewey held that through play, children should be introduced to the idea and the experience of more formal work when they are ready for it. About the same time, Carl Seashore, a psychologist and professor at the University of Iowa, stressed the importance of play in the social development of the child, particularly in the development of his sense of kinship with a group. "Play is the making of a social man".

In her seminal work in inclusion of group work as a mode of social work practice at the University of Chicago, Dr. Neva Boyd found "many groups need help in their development and integration in order that their functioning as a group be satisfying to the members." Boyd posited that this kind of help is the function of leadership by a trained leader, leadership which detects potentialities and helps members find a means of constructive expression and which creates the freedom of action favorable to the progressive development of group dynamics. Boyd was among the first to emphasize the important relationship between play and the social education of children, a relationship others were later to incorporate into social recreation for adults.

Recreation is defined as engagement in activities which give balance to life, provide for meaningful relationships with others, promote opportunities for creative experiences and enhance self-understanding. Social recreation refers to activities which two or more people do together for the purpose of interacting and pleasure in a non-threatening fashion. The joys that come from recreating and playing together helps members of a group to understand each other and is the primary motivation for the activity/s. The voluntary entering into an artificial situation (game) produces sufficient communal effort to understand behavior, since the behavior the game is devised to induce inevitably emerges in the process of playing the game. In simple terms, playing together helps us to understand each other.

Social recreation is highly social in nature because it requires changing of partners often. This interaction helps to:

1) break down barriers of shyness, making it easy to develop new friends with mutual interests and increase confidence.
2) gives non-threatening opportunity to mingle with others in wholesome activity that fosters a desirable pattern of conduct.
3) encourages development of courtesy and other social attributes that contribute to the ability to meet and talk with others.
4) helps individuals accept a meaningful role within group and discover how he/she can best contribute to group.
5) helps provide oneness and completeness for group/s as it turns spectators into participants who give mutual support
6) serves as a safety valve to maintain group integrity by relieving stress and tension.
7) frees a person for other experiences under the theory that when group has played together, it is further enabled to work, worship, study and engage in other efforts as a group.

8) encourages sharing spirit without regard to age, race, religion, background when everyone must cooperate for the success to come. People find it easier to forget their differences when they play together, which helps to scale the barriers and unite members of the group.

Activities/games are structured tasks that provide opportunities to cooperate and communicate as a group, under the instruction of a leader who outlines objectives and establishes the rules, then steps back to observe the group dynamics. After completion, the leader conducts a reflection session aimed at expanding awareness of rising group issues and considering applications and transfer of what is learned to future situations. The activities should be designed to be both fun and challenging for the group to realize that success (completion of the task) will be achieved if everyone participates and cooperates. The opportunity for small groups to cooperate in designing and carrying out their plan is the opportunity to succeed as members learn to feel more comfortable in extending themselves in a group setting. "Understanding and accepting the feelings and emotions of yourself and others and how to deal with them inspires a commitment to participate even though results are uncertain".

In my work, I use a mixture of social recreation, experiential education and adventure-challenge activities. One, of course, is to give people the hard skills needed for their work. A second is to give them the soft skills of working together, to develop teamwork capability, through their understanding and acceptance of each other. A third is to assess their ability to work together, their leadership capability and ability to grow in the job and as a person. This process also reveals which staff have problems and alerts me to areas where I might be able to help them through counseling when problems arise during the summer.

As an overriding philosophy for using social recreation in group work, I have adopted the belief of Kristen Kohl, who said, in 1844, that people will best be educated if you "Enliven While you Enlighten". He was referring to his work in Nordic folk high schools. I think it is applicable for work with adults anywhere.

Tis easier to prevent ice from forming, than it is to break it once it has formed.

Most people come through the door unsure of what might happen. Good leaders put people at ease by immediately involving them. A sometimes forgotten but very useful tool are the activities needed to be done at the beginning of a program. Take advantage of the fact that people like to help- have them set up chairs, move tables, finish decorations, greet other people. Make them a part (not apart) of the evening. Give them ownership.

Have on hand simple activities to get people busy. An art project such as a banner for the evening. Show the first person or two an easy trick they can teach others.

The next people can do a small group activity, set up where it will be seen by everyone who comes through the door, who can watch and/or join in. String Tricks and Broom Games can involve a few or many people.

Most people who come to a gathering stay with the people they know. Your goal is to unify the group, and open people up to new friends. Games provide a comfortable way to do this. They let people communication in a natural way, in non-threatening circumstances. They give people a reason to look at someone else's face without being obvious and let you speak naturally. Do several in a row, without the pauses that let people go back to the friends they came with. Usually games are physical activity but the most important quality is the laughter, occurring while people are mixing with new faces, that reassures and unconsciously forms a new sense of group: We are laughing together.

Games from the Turn of the Century
Progression - players form line and move across space, each with different method of progression, such as roll, skip, waltz.

Nose and Toe Tag -- each player must grasp his nose with his right hand and his toe with his left hand to avoid being tagged by IT.

Fruit Basket - players sit in a circle and are either oranges, lemons, bananas, grapes. As combinations of these fruits are called out, players must trade chairs. The person left standing becomes the new leader.

Shadow Tag -- a running game as IT tries to stand on the shadow of other players who bend and twist to reduce size of shadow and become IT if shadow is touched.

Buy My Horse -the seller takes his horse up to a buyer and says "I have a horse for sale" followed by a sales pitch. The buyer then asks what the horse can do. Horse has to demonstrate an action which everyone in the circle does. If the buyer smiles or laughs, he becomes the horse, the horse becomes the seller who must then try to sell his horse to a new buyer.

Flower Garden -- IT walks around outside of circle of seated players who have names of flowers, telling a story and calling out the names of flowers IT wants to have in his flower garden. When a flower is named, that flower has to join IT in walking around the circle. When IT says "Poison Ivy", all players try to find a chair. The one left standing becomes IT. This can be played giving parts of a car, stagecoach, pieces of fruit, etc.

Biography

Peg Christensen is a Ph.D. candidate at the in the Continuing and Vocational Education department at the University of Wisconsin - Madison. She has presented similar material at the National Conference of Recreation Laboratories, the regional conference of the American Camping Association, and used them in a variety of situations, including staff training. Her field research for her dissertation is social recreation which includes use of games for group dynamics and personal development and socialization.

ODYSSEY PROGRAM: A SCHOOL/BUSINESS PARTNERSHIP PROVIDING CAREER MENTORSHIP AND RECREATION OPPORTUNITIES FOR AT-RISK STUDENTS.

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Abstract
This workshop describes the benefits of an experiential program combining job internships and recreational opportunities to at-risk middle school or high school students. The program is a collaborative effort between Vail Associates, operator of Vail and Beaver Creek Resorts, and the Eagle County School District. Presenters will discuss specifics of how the program was designed, established, and operated. Additionally, ideas will be presented for replicating the program in other communities and settings.

Odyssey Program Objectives

To create a self-discovery program in which students learn about career possibilities and responsibilities, as well as the various work and recreational opportunities within the resort industry.

Through this program students will build confidence in their mental and physical capabilities as well as learn the rewards of work and responsibility toward self and the community. Additionally, current employees of the ski industry will interact with a diverse segment of the county's population that works to support the ski industry.

Target Population

The program targets at-risk students representing the diverse ethnic population of Eagle County. The focus group is students who have limited opportunities to interact with the ski industry other than in unskilled labor positions.

The program works with 20-30 8th grade students from the two middle schools in Eagle County. 10-15 students are chosen from each school. Eighth grade is the target group for the following reasons:

1. Can build solid motivational base for entrance into high school.
2. Can get kids excited about what sort of high school track they want to prepare for at a time when they can still decide what sort of path they want to choose.

Criteria for participation is based on academic and behavioral needs. School criteria, teacher recommendations, and counselor recommendations are all incorporated in the selection process. Students need to complete a short application in order to be considered for the program, and students and parents must complete permission and liability waivers to participate in the program. Students need to show improvement in areas of attendance and academics to continue in the program.

Activities

The Odyssey Program provides real life experience beyond the classroom. It can also result in future job opportunities for students. Most importantly, it's a fun way for students to learn about job skills and job opportunities in the Eagle County area. These activities are provided to students at no cost. Transportation, lift tickets, instruction, and equipment are all provided.

Winter Activities

The program is held on Saturdays at Beaver Creek Ski Area from about 8:30 -3:30 each day. Each Saturday is divided into two parts. Students spend half a day in a small group (4-6 students) ski or snowboard lesson. The instructors have been specially selected for their ability to work with at-risk students.

The other half of each Saturday is spent in a job internship where students get to learn and practice real job skills with people who work on the mountain. Students don't just listen to their mentors talking or watch them work, they actually get to participate, hands-on!

Some of the departments students work with include: Grooming, ski patrol and skier services, food service, marketing, retail and rental, resort operations, ticket sales, and TV-8 Vail.

Summer Activities
The summer Odyssey Program is similar to the winter program, but without the snow. We have recreational opportunities and work experiences in various departments at Beaver Creek. Any student who participated in the Odyssey Ski Program during the winter is eligible to participate in the summer program.

Rather than spread the program out over several weeks, it runs for one week, from a Monday to a Friday. We are at Beaver Creek from about 8:30 to 3:30 each day. Since it is summer, there is not an in-school component to the program, but students are required to keep a journal.

Some of the summer activities are:

Biking
Ticket Sales
Resort Operations
Food and Beverage
Hiking
Piney Ranch
Lifts
Golf Crew
Nature Center
TV-8
Revegetation
And More!

Outcomes of Activities
It is hoped that through these activities and interactions:

- students will better understand the need for education and the immediate reasons for completing school.
- students will improve their feelings of self-worth and self-esteem.
- students will improve in school achievement, attendance, and likelihood for graduation.
- students will better understand the attitudes and responsibilities needed for successful careers.
- students will explore the necessary skills of a particular career or work field.

Student Accountability
If students are interested in participating, they need to **commit** to be there all days that the program is operating. In this way the program is like a real job, they need to show up on time and absences may affect their continued participation. Some exceptions are given for emergencies or planned absences. Our expectations of students are to participate in all activities offered, keep a journal of what they learn and experience, and to show up on time every Saturday.

Staff Needs
Vail Associates Odyssey Program Coordinator
Eagle County School District Odyssey Program Coordinator
Ski School Personnel
School District Personnel
Career/Job Mentors from various departments within Vail Associates

Job Descriptions
Vail Associates Odyssey Program Coordinator

- liaison/contact person for program and all involved Vail Associates departments
- establishes on-mountain goals of program
- coordinates all job "internships" with various Vail Associates departments
- coordinates ski/snowboard instruction for students in winter program
- coordinates recreational activities for summer program
- participates as a mentor and instructor for the program

Eagle County School District Odyssey Program Coordinator

- liaison/contact person for program and all involved students and school personnel
- participates in all on-mountain activities
- communicates student progress to other teachers, counselor, and other school personnel
- coordinates selection and communication with students
- facilitates partnership between school district and Vail Associates

Ski School Personnel

- provide ski/snowboard instruction to students
- provide mentor role in processing group experiences
- accompany groups to job sites
- work in approximately 5:1 ratio on-mountain

School District Personnel

- make connections between on-mountain experiences and skill learned in classroom
- work on learning and social interaction strategies with students
- accompany students to ski/snowboard lessons
- accompany students to job sites
- work in approximately 5:1 ratio on-mountain

Career/Job Partnership Mentors

- plan for students arrival at job sites and provide as much of a hands-on experience as possible
- share work experience with students
- provide guidance, encouragement, and inspiration to motivate students to be productive both in school and, later, at work

Replication and Growth

We believe that the Odyssey Program is an excellent program for students, teachers, and Vail Associates personnel. We also believe that the program could be replicated in many other communities and settings. The resort-based nature of our local economy fits well with the program, but the resort industry is not the only industry that would work with this type of program.

For the program to be replicated exactly as it is, an industry that works on Saturdays is necessary so that students can participate when they are out of school. We are currently exploring the possibility of expanding the program to weekdays as well, so even this requirement may not be necessary.

What is necessary is a commitment from local businesses and employers to "give back" to the students of their community. The Odyssey Program is currently funded by Vail Associates. Other communities would need to seek funding from local businesses or possibly explore grants or other sources of funding.

Local businesses also need to commit staff time to the program to provide the work experiences and career mentorship. Teachers or other school personnel would need to commit their after school or Saturday time to also support the program. (Eagle County teachers are currently paid for their extra-curricular time with the Odyssey Program.)

We are also studying the possibility of continuing and expanding the program with high school students. Options for expansion may include expanded internships involving work-release time on school days and jobs with Vail Associates that are tied to staying in school. We are also considering the possibility of expanding the 8th grade program to include one afternoon a week for job experiences and reserving Saturdays for recreational opportunities.

If anyone is interested in more information on the Odyssey Program, they may contact any of the presenters listed above.

Biographies

Fred Cole and **Perry Towstik** are teachers with Colorado's Eagle Country School District. Fred is a former Outward Bound instructor who has worked in youth-at-risk programs throughout the U.S. and in Canada. He currently is an 8th grade teacher at Minturn Middle School. Perry teaches high school science and Spanish. He has also worked as at-risk and ESL coordinator for the school District. Prior experiences include work with the Peace Corps in Costa Rica & Bolivia.

THRESHING THE SEEDS OF SOUL: INITIATORY EXPERIENCES FOR HEALING AND GROWTH

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Abstract
Rites of passage, ritual, and ceremony have been used for thousands of years to bring depth and meaning to human experience and to mark significant transitions in life. This workshop will explore some of the ancient and modern pan-cultural tools of initiatory experience and how they might be incorporated into our work for personal or spiritual growth and healing. These include: Solo wilderness fasts ("vision quests"), ecopsychology, 4-shields model, self-generated ceremony, council process, mirroring, and The Box (Terma Co.).

Several years ago while leafing through an issue of Mothering magazine (looking hopefully for ways of being a better father), I encountered a short article about the need in our society to reestablish or recreate the process of rites of passage in our lives. The article was specifically dealing with how families and small communities might formally acknowledge the passage of a daughter or son from childhood into the status of adult. Aside from maybe tossing a tassel from one side of the mortar board to the other at graduation, or perhaps getting that treasured driver's license, it was obvious we are painfully lacking in any outward acknowledgment of this (and other) important transitions in our lives. The "trueness" that such a void exists struck a chord with me.

So began my spiraling journey into the field of initiatory experience. Let me state that I consider myself no expert in the field. My present understanding is an on-going process gleaned from reading, observation, formal training, direct experience, and most greatly guided by the authors of that first article I read back in the mid-80's, Steven Foster and Meredith Little. Much of what follows stems directly from their valuable work over the years, both written and experiential, at The School of Lost Borders, in Big Pine, CA. Also, please note that though this work enters into the realm of both personal growth and spiritual growth, it does not stem from any particular race, religion, creed or culture. As in the mono-myth presented by Joseph Campbell and others, the model presented herein is an empty vessel, which is filled by a given individual's own unique background, beliefs, values, and experiences (Campbell, 1949). In the following, I present to you some of what has filtered through my own psyche, some of what I have learned and am continuing to learn; and, in the process, a brief glimpse of one particular model of initiatory experience: The solo wilderness fast or "vision quest"...

Let me first frame the field of learning that we are entering as one that is not only experiential, but also maieutic. Though not a common word, "maieutic" (4 vowels in a row!) is defined as "of or pertaining to midwifery" and stems from the Socratic method of teaching. It can be described as the idea that somewhere inside us all, we already have "the answers" and that all we really need is a conducive environment, and perhaps a midwife, that allows us to birth our own unique "knowings" (self-realization). Thus the role of a maieutic educator, leader, or facilitator is that of midwife: Someone who assists with the birth (of knowing), especially in the process before and after, but doesn't take credit for the baby. The midwife is one who recognizes that the individual initiate alone does the "work" of the birthing, and acknowledges to the initiate this accomplishment (and power) both before and after the birthing. In the initiatory model that follows the midwife/guide's role is to help prepare the space (especially in regard to safety) and to provide basic tools which might be needed by the initiate (birther), but otherwise to step back and allow the process to unfold naturally as it will (Foster, 1986).

Having thus established a maieutic frame of learning, the question might remain: What exactly is an initiatory experience and why do we need it? For a complete answer, especially to the part of why we need it, you might best refer to the reference list and bibliography included at the end of this abstract. As to the former, initiatory experience might be defined as a way to formally and intentionally mark a passage, crisis, transition, or change in one's life, especially from one life status to another: Childhood to adult, adult to elder, unwed to married, childless to parent, marriage to divorce, a change in life work or livelihood, recovery from addiction, death of a loved one, etc. This marking acknowledges not only to the individual, but also to the family, friends and community that a shift has occurred. Traditionally this marking might take many forms, but here we will limit discussion primarily to the form of intentional isolation from daily routine, "civilization", community, and family. Thus we will explore a "rite of passage": The specific idea of a solo, vision quest, hero/heroine's journey or walkabout in which the initiate might go alone into a wilderness place and endure a trial (fasting or other ordeal) for a given period of time (Campbell 1949, Foster 1992, Lawlor 1991). Though flying in the face of modern society's usual notion of value, acceptable risk, and comfort, this simple form has been used for thousands of years (including today) as a way of fully assuming new life status, of deepening our individual self-understanding, and of honoring the significance of our own life passages.

Rites of passage are usually considered to consist of three phases: Severance, threshold, and incorporation (Van Gennep, 1972), though Foster/Little add a fourth: "Inspiration" (Foster, unpublished). The three phases can be viewed metaphorically in the span of a single human life: Birth and separation from mother (severance), passage through life (threshold), and return to earth/mother in death (incorporation). In rites of passage, however, this process is centered around the death passage and is inverted to one of "ending, middle, and beginning"– beginning with death to an old aspect or life status (ending), moving into the ordeal or trial (middle), and culminating with a birth to the new (beginning)(Foster, 1992). The following descriptions briefly relate how each of these phases may unfold and be viewed in the context of a solo wilderness fast or "vision quest".

> "To make an end is to make a beginning. The end is where we start from."
> (T.S. Elliot)

The first phase, severance, is the time in which one prepares to die. Not literal, physical death, but a metaphorical death, a death to some stage or aspect of one's life. It is the beginning shakes of shedding the old skin. In the formal process it is most visible with "the decision" to mark the transition ("This September I will go out. I will do this.") and may also be further anchored with a letter, journal entry, or verbal commitment to a guide/midwife, friend, or family member. Severance is the time period from that formal commitment until it actually happens (usually 2-6 months). It is a time in which fears arise and are faced. It is a time to reflect and act on unfinished business. To clean up any loose ends. To speak that which may have gone unspoken. To make out the will. To make amends. To say the "good-byes". To get "your house" in order. To prepare for the upcoming trial in the wilderness. To prepare to die... to the old.

> "Midway in our life's journey,
> I went astray from the straight road
> and awoke to find myself alone in the dark wood."
> (Dante, The Inferno)

The second phase is threshold. This phase begins at the moment the initiate crosses the doorway (threshold) into the unknown realm. The threshold time is marked by three essential components: 1) the initiate goes alone, into complete isolation; 2) the initiate endures a trial; in this case, fasting: No food, typically 3-4 days; 3) the place that is entered is a natural setting, a wilderness place. For most industrialized people, all three components serve to create now only a trial, but a shift out of ordinary reality/perception. So it is, now at threshold, that the initiate steps into the Dark Forest, as Joseph Campbell describes in the King Arthur myths, or into the "barren" desert, as denoted in many cultures from Hebrew to Native American (Campbell, 1988). The crossing is from the known to the unknown, from comfort to deprivation, from light to darkness, from routine to wanderer, from body to spirit, from civilization to the natural cycles. Minimal gear or diversions go along. There's a tarp for shelter, a sleeping bag for warmth, water for the body, a journal for the psyche, and little else: No tent, no radio, no books, no "treats". Over the course of the next few days the initiate will find a spot, make a nest, struggle with and endure the trial, and return. During this threshold time, the initiate will be immersed in the natural cycles, exposed to the elemental forces, reflected in the multi-faceted mirror of nature, and "threshed", as in seed from chaff (the seed that has matured to fruition, falls to the depths / darkness of the soil, to lie dormant /germinate, and become new life). At the end of this threshold time the initiate will return to the world, will return with a gift, will return somehow different.

(Please note that much attention is given during all initiatory phases to both the physical and psychological safety of the initiate. The purpose during threshold is for the initiate to experience the "threshing" of the solo time **and return safely.** Hence, it is not recommended that this process be undertaken lightly or without proper preparation and guidance ... As mentioned earlier this is the role of the trained guide or midwife.)

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"And the end of all our exploring
will be to arrive where we started
and know the place for the first time."
(T.S. Elliot)

Incorporation is generally recognized as the final phase, and is physically marked by the initiate's return to the world of people, to "civilization" ("incorporation" literally means "taking on the body, to embody"). Traditionally, this very act of returning is in and of itself the necessary confirmation of the shift in life status (i.e. the child is now adult, the adult is now elder, etc.... nothing more needs to be proved). Along with this reentry, it is expected that the initiate returns with a boon, a "gift for his/her people", which is the vision, insight, self-realization, goals, life purpose, etc. that is brought back from the threshold to be actualized in the human world, or incorporated (Campbell 1988, Foster 1986). Traditionally, incorporation is an especially difficult time. This is compounded today because for the most part contemporary society does not recognize, sanction or understand the process that has occurred for the initiate, nor particularly welcomes the gift with which they return. Many may just write it all off as crazy. Indeed, even close friends and family may not be supportive of the experience that has transpired. Thus it becomes very helpful to have a "circle of elders" to assist during incorporation. The circle might consist of past initiates who know what the individual has gone through, others in a group which are just returning from threshold, guides or midwives which, through experience and training, have understanding and insights, and, finally, anyone close to the initiate who is supportive of the process. The "elders" listen to the initiate's story, question as needed, acknowledge the hardships, and mirror back the strengths and gifts. They formally acknowledge and honor the individual who has endured the trial and returned to assume a new life. (Foster, 1986)

The entire process of severance, threshold, and incorporation is in fact a ceremony ("a set of formal acts proper to a special occasion") which leads to the final point of discussion in this abstract: That of "self-generated ceremony". Though in the macro framing the solo fast or vision quest is by definition a ceremony, what happens during each phase is essentially left up to the individual initiate. He or she may choose not to use any other ceremonial acts beyond the grand design. Or they may choose, especially during threshold, to create one or more specific ceremonies that address a specific issue in their lives (e.g., ending a relationship, assuming new life work, death of a loved one, healing an old wound, etc.). Having been provided with simple ceremonial tools (i.e. actions, symbols, motions, offerings, sounds, etc., see Foster, 1986), the initiate creates a ceremony that contains the four basic elements: Intention, a beginning, a middle, and an end. It may be elaborate or simple (e.g., gathering natural objects from the environment to create an intricate ceremonial space for the burning of letters from an ended relationship or, conversely, an act as simple as the pouring of water upon the earth symbolizing a blessing or healing of a friend). The essential key is that the ceremony have significance to the initiate, that there be a direct connection between the issue being addressed and the physical manifestation of the ceremony itself. Thus regardless of one's religious background, culture, beliefs, or values, a ceremony, if utilized in this fashion, is relevant and appropriate because it is self-generated and does not depend on enacting "someone else's" ceremonial form. This is especially true for those who have been cut off from their own ancestral traditions and ceremonies (as many of us have) in the past few decades due to the increasing modernization and homogenization of industrial society.

Finally, in this abstract I have attempted to provide an overview of just one particular process or model that might spark interest in, and serve as gateway for, further exploration of the use of initiatory experience in our own lives and in our work with others. There are several other aspects of this field of learning that bear mention, and they will be covered as much as time allows in the workshop. These include: Ecopsychology and 4-Shields psychology (in-depth models of viewing human behavior in the context of the natural or seasonal cycles of life), mirroring (a feedback process that focuses on the strengths or gifts of an initiate in formal story form), council process (a ritual form of bearing witness to a particular initiatory experience, e.g. the "circle of elders"), and The Box (a pre-packaged initiatory/ deep ecology curriculum from the Terma Co. that is designed to be used by individuals and groups).

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Biography

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PROCESSING THE EXPERIENCE -- BROADENING THE VISION

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Abstract
The effectiveness of any adventure or experiential activity is greatly influenced by the appropriateness of the processing that is intended to assist in the transfer of learning. Processing methods that are chosen with the preferred learning styles of participants in mind may prove to be more effective than might otherwise be the case.

The setting is magnificent, the birds are singing, the sun is shining, the cool breeze gently rustles the leaves of the trees -- the ambiance is just superb! The experiential activity you designed and conducted was well structured and the participation level has been beyond expectation. And now for the important part, drawing out the learning and helping the transfer, now for the debrief .... "Can everyone please sit down in a circle." ... HOLD IT!! You are not going to have another large group debrief are you?, You know, everybody in the circle with the what?, so what?, now what?..... Surely you could do something else.

In the adventure and experiential fields it is quite common to see groups sitting in circles discussing what has been going on in their group. These sessions are often used as the basis for assisting in the transfer of the learning back to the usual environment. Have you ever stopped to ponder whether this is the most appropriate method to help the individuals and the group as a whole to identify and to transfer the learning?

Does Debriefing = Processing = Reflection?

A cursory look at the literature may suggest that each of these terms means the same thing. Many writers have used them interchangeably. Priest (n.a.) in an article on Processing of the Experience begins by talking about debriefing. Other writers use each term to describe the other. Quinsland and Van Ginkel say processing encourages an individual to reflect (in Nadler and Luckner, p. 1), while Boud, Keogh and Walker see reflection as an active process (1985, p. 7). Are these terms simply synonyms or are they actually distinct entities, each with their own meaning and intent? The dictionary may provide some assistance in this area. The Macquarie Dictionary (1986) provides the following definitions:

Debriefing: to interrogate (a soldier, astronaught, diplomat etc.) on return from a mission in order to assess the conduct and results of the mission.

Processing: with regard to computers: to manipulate data in order to abstract the required information; a systematic series of actions directed to some end.

Reflection: to cast back after an incidence; to think, ponder or meditate.

Are they different?, Does it matter if they are different or not? Rather than get sidetracked further down this track I wish to offer the following proposal: Yes, they are different in that Processing is the larger category, while Debriefing and Reflection are subsets of that category. The significance of such a proposal is that rather than making it an either/or choice of using debriefing (in the full group sense) it becomes a both/and choice. Debriefing becomes one of many methods available to the group facilitator to aid in the formal processing of the experience.

So how does one choose the appropriate method/s for the group and what is the significance of preferred learning styles?

Good questions! First to preferred learning styles.

Preferred Learning Styles

Imagine you have a group of ten year olds and you are about to teach them a new skill such as a hand pass for Australian Rules Football. For most of your participants (and probably yourself at this stage!) they will have little or no concept of what you are about to present. What methods will you use? You may include verbal instructions, some demonstration, and even hands on practice. Why use this selection? Why not just tell them, or let them discover it for themselves? Intuitively or otherwise most of us would be aware that each person has a preferred means by which we learn. Some prefer to be told, others want to see it in action, while others just want to get into it -- preferably without any instruction!! One such division of these preferred styles that may be useful in the experiential field is the distinction between the auditory (hear), visual (see) and kinesthetic (do) sensory modes. In their extreme these sensory modes have the following characteristics:

The *Auditory* person often has a good ability to gain meaning from the spoken word, they will be the ones who enjoy verbal instructions, lectures and discussions. When they are inactive the auditory person will talk -- either to themselves or to someone else.

The *Visual* person on the other hand finds more meaning in the words they see as well as demonstrations, slides and diagrams. The visual person has little time for listening to speakers or lecturers for long periods of time, when they are inactive they will begin to look around, to watch something or to doodle.

The *Kinesthetic* person is the one who enjoys participating. They are the ones who revel in participating in adventure and experiential activities, but have no patience for instructions or group discussions! They communicate well with their bodies and are the ones who, when inactive, will begin to fidget.

In the context of an activity such as the Spider's Web, the auditory people will be the ones in the background who want to discuss and plan, the visuals will be watching the auditory people and the kinesthetics, while the kinesthetics will be the ones who have already put two people through the web before the auditory people have had a chance to hear the problem or the visuals to see the solution!

While each of us has a **preferred** learning style it is not an exclusive learning style. We all can and do learn in the other modes, but maybe not as effectively as we do in our preferred mode.

The effectiveness of any learning situation is greatly influenced by the variety of the teaching methods chosen and their relationship to the preferred learning styles of the participants present. Where the teaching methods chosen (and in the case of the processing of adventure experiences -- the processing methods chosen) focus upon a single preferred learning style (often that of the facilitator) the learning of the participants may be significantly inhibited. However where the teaching methods chosen cover a range of learning styles then the learning can be greatly enhanced. Kolb says that "more powerful and adaptive forms of learning emerge when these (learning) strategies are used in combination" (1984, p. 65). The greater the variety of teaching, or processing, methods used, the greater the learning.

Factors Influencing Preferred Learning Styles:
When considering learning styles it is important to remember that these are indicators of an individual's preference at a particular point of time and in a particular context. A person's learning style may differ between work and home and even between different tasks at work or school. We can also change over time as each of the influencing factors changes. Kolb (1984) identifies five factors that he sees as influencing each persons individual learning style (this work focuses on adults, however there is significant learning to be gained for those people working with children or youth). The factors identified are: Personality type (e.g. the work of Jung and Myers Briggs), educational specialisation (e.g. undergraduate major), professional career, current job role, and adaptive competencies (that is the specific task or problem the person may be currently addressing) (pp. 78-95).

What then for the facilitator of the group?

Implications for Processing the Experience:
As a facilitator the language we use, and the teaching methods we choose are influenced not only by our own experience but also to a large extent by our own preferred learning style -- just as the language of this paper, and even the title, is influenced by the preferred learning style of the writer. To maximise the learning gained by the participants from the adventure or experiential exercise it follows that the processing methods chosen should be chosen with the preferred learning styles of the participants in mind. Processing methods that are consistent with the learning styles of the participants will aid in reducing the levels of discomfort and some of the barriers to learning. In addition, by choosing a variety of sequenced methods that cross the range of learning styles we can help to raise the level of learning and the opportunity for personal development.

If we were to look at the proportion of people who use a full group debrief as their primary processing tool you would expect that auditory people are the majority of the population. However a quick assessment of any of your groups may reveal otherwise. In a total of 90 delegates at different outdoor education conferences only six were predominantly auditory in their preferred learning styles -- yet most people in the group would use a processing method, such as the full group debrief, that appeals to a small proportion in their group.

So what should we do?

Variety and sequencing is the key.

An appropriately chosen sequence of processing methods can be the difference between a good educational experience and a great educational experience. The choice and sequence of processing methods will be dependent upon the needs of the program, the individuals and the group as a whole – this is where the knowledge and experience of the facilitator comes to the fore. Using processing methods that appeals to just one learning style is not enough, there must be a selection of methods that cover all learning styles -- both to appeal to individual styles and to extend us in new ways.

What methods are available to us?

The various processing methods available may vary from a very structured and formal way, such as responding to particular questions, through to the unstructured and informal where the direction of the processing and reflection is left to the individuals involved.

1. Writing - VISUAL emphasis

1.1 Journalling: Participants can use journalling for free expression of their thoughts and feelings or it can be guided by specific questions. Journalling is not restricted to prose, but can include drawings, poetry, photos or any other items of significance.

This method may be most effective where the participants are confident that their journal is private. If there is an expectation that others would see the writings, drawings etc. then the level of self expression may be restricted. High levels of writing skills are unnecessary as the writings are personal. People who speak English as a second language may freely express themselves in whatever language or means they feel comfortable with.

2. Group Discussions - AUDITORY emphasis

2.1 Dyads/Triads: Conversations between twos and threes can be a much less threatening event for people who do not feel comfortable expressing themselves in large groups. If appropriate the learning gained from these conversations can be shared with the larger group. The groupings may be varied from activity to activity or may be left the same in order to build on the levels of trust. The method of choosing the initial groupings (e.g. left to the participants or set up by the facilitator) will be driven by the goals of the activity and the program.

2.2 Small Group: Up to 8 people -- again this is a slightly less threatening environment than the full group and can be quite useful if the small group is a team that has been working together. At this level the team can process their own experience or performance before sharing with the larger group. The small group can also be used as a transition between the dyad/triad level to the large group where the individual learning discussed at the dyad level can begin to be generalised at the small group level.

2.3 Large Group: this provides a good forum for the group as a whole to pool their learning and together look to ways of moving forward. This can be quite threatening for people who are not use to expressing themselves in front of large numbers – but if any of the smaller group processing has occurred then they can feel that they have still been able to make a contribution.

The above methods depend upon how comfortable the participants feel at verbal expression. Emphasising too many of these processing methods may exclude people who may not have good verbal communication skills or do not have the vocabulary to express themselves clearly (e.g. young children, people with non-English speaking backgrounds, youth at risk).

2.4 Photo Language: This can involve participants choosing photos or pictures that they consider represent their thoughts or feelings about a particular aspect of the activity. This still requires verbal expression, but in a way that may be less threatening than the other methods.

3. Expressive Arts -- KINESTHETIC emphasis

3.1 Drawing/Collage: Drawings and collage can be used in a very personal or private way and also as a means to communicate a message to a larger group.

3.2 Acting/Drama: A short skit or drama that a group puts together can be a fun and meaningful way of communicating a message.

Where people are not comfortable expressing themselves verbally then choosing activities where they can use other expressive arts may be of assistance. These activities can be either individual or in various-sized groups depending upon the participants and the needs of the program. The success of the activities may be dependent upon the willingness of the participants to freely express themselves. This will be facilitated by a variety of sequenced group building and trust activities.

4. Informal Processing

Each of the above activities is influenced to various extents by the facilitator, but not all processing needs to be at the instigation of the facilitator.

4.1 Unguided/Informal: "Let the mountains speak for themselves" -- one of the earliest means by which learning was gained from adventure and outdoor activities was by letting the individual reach their own conclusions about what they have learned from the experience. At another level though, there may be a significant level of informal processing that goes on behind the scenes -- over dinner, walking along the track -- that is not guided by the facilitator, but stills leads to new insights into thoughts, feelings and actions. The power of this processing should not be underestimated.

5. Other methods that may be included:

- solo time
- symbols: art/sculpture/findings
- feelings cards (e.g. "Feelings Market Place")
- storytelling
- songs
- puppetry
- quantitative methods: exams/assignments/quizzes
- photography, videos
- guided visualisation
- newspaper headlines

Other Considerations

While preferred learning styles should play a major role along with programmatic needs in choosing appropriate processing methods there are still some other important questions to take into consideration. These questions include the willingness of participants to speak freely in front of people of different genders, cultures, religions. Are there any inter-religious, intercultural, generational or political issues that may inhibit open and honest dialogue? Is it culturally acceptable to admit you are wrong or to disagree with the person in charge or leader of the group?

These are just a few of the questions that may need to be asked when choosing appropriate processing methods.

Conclusion

The effectiveness of your processing of activities will be dependent upon many variables, some are within your control, others you have no ability to control at all. What we, as facilitators, are charged to do is to take that which we are able to do well and to present it in a meaningful and insightful way such that our participants are provided with the best opportunity to learn that which is intended. To do less would be to fall short of our professional and ethical duty. The variety of processing methods that are available to us is limited only by our unwillingness to continue to experiment and learn from our participants, ourselves and our peers.

Learn all that you can in order to be the best that you can that your participants may grow all that they can.

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Biography

Tracey Dickson is currently the development coordinator for the Anglican Youth Department, and has ten years of experience in outdoor and adventure education. She has a masters of education, and will be a 1997 co-convenor for the National Outdoor Education Conference in Australia. Her research interests include the correlation between preferred learning styles and the effectiveness of experiential education.

CAN WE CERTIFY OUR OWN CHALLENGE COURSE STAFF?

Joel Cryer
Director, Southwest Center for Experiential Learning & Corporate Challenge, Inc., 514 East 40th Street, Austin, TX 78751-5104

Abstract
This workshop will show you how to document your own training history and how to conduct your own in-house program-approved certification program for your ropes/challenge course staff.

This workshop promotes your involvement in changing thinking about letting only "the experts" do training. It promotes the concept that you can be responsible for your training if done with documented procedures and well thought out policies.

This workshop will show you how to document your own training history and how to conduct your own in-house program-approved certification program for your ropes/challenge course staff.

This workshop promotes your involvement in changing thinking about letting only "the experts" do training. It promotes the concept that you can be responsible for your training if done with documented procedures and well thought out policies.

Policy that is well thought out should be able to withstand ethical, critical judgmental, and legal challenges regarding its use in staff training. Initiatives will be used to demonstrate the commonalties and differences in skill levels that have to be worked with in training. A brief history of training in the adventure field and keyword definitions will be presented. Some of these keywords are: Accreditation, certification, termite certificate, standards, critical judgment, prescriptive policy, descriptive policy, program-approved, program manual, activities manual, training log, apprenticeship, re-certify, technical/hard skills, review/soft skills, curriculum, legal experience, ethics, evaluation, and incident reports.

With a common terminology in use, we will then describe how to conduct your own training and various training forms will be handed out. A question-and-answer period follows.

Please see following pages for forms.

Biography
Joel Cryer's career spans 24 years and includes successful programs for major corporations, state agencies, international agencies, universities, public schools, hospitals, and other institutions. He conducted an adventure-based program for adolescents and their families in a community mental health setting for four years, and coordinated a wilderness/adventure-based program for a school district for five years. He instructed with Outward Bound and six other adventure-based programs. In 1992, Mr. Cryer built the first ropes course in Sweden. He served as a Para-Rescue Technician with the U.S. Air Force in Southeast Asia, and was a member of the NASA/Apollo Recover Team. He has been a member of AEE since 1976 and served on the AEE Select Committee of the National Task Force on Accreditation and Standards in 1992. In 1993, he was one of six senior practitioners selected by AEE to start the new International University of Experiential Education at Moscow State University in Russia. He heads the Publications Committee of AEE's Schools and Colleges Professional Group. He was co-chair of the 1994 AEE International Conference. During the past 25 years, he has trekked, boated, and climbed in North and South America, Europe, Australia, and Asia. He is a graduate of the University of Texas.

As Director of Southwest Center for Experiential Learning, Joel has built ropes courses since 1979 and has built and trained professionally since 1988. He is a member of the Association of Challenge Course Technology.

SOUTHWEST CENTER FOR EXPERIENTIAL LEARNING

ESSENTIAL TOPICS COVERED IN ROPES/CHALLENGE COURSE TRAINING

THEORETICAL BASIS OF ADVENTURE-BASED ACTIVITIES

History of Adventure-Based Activities

Philosophy of Experiential Education

Ethics of Adventure-Based Programming

PROGRAM FACILITATION SKILLS

Liability Releases

Participant Medical Information Forms

Development of Written Policies and Procedures for Program

Management of Program Goals

Safety and Risk Management

Legal Liabilities of Adventure-Based Programming

GROUP FACILITATION SKILLS

Contracting for Behavior and Goals

Experiential Learning Cycle

Responsibility and Roles of Facilitators and Groups

Use of Metaphors in Programs

Group Leadership Skills

Group Stages of Development

TECHNICAL SKILLS USED

New/Group Games

Stretch Exercises

Initiative Activities

Spotting Techniques

Knots and their Application

Use of Low Elements

Use of High Elements

Set-up Techniques

Belaying

Pamper Pole Procedure

Zip Line Procedure

Rescue Techniques

Technical Aspects of Equipment/Materials Used

Trainings are tailored for specific groups such as:

Education

Therapy

Training and Development

Corrections

Universal/Adapative Programming

Special Needs Populations

SOUTHWEST CENTER FOR EXPERIENTIAL LEARNING

TRAINING LOG

NAME ______________________________

Date	# Hours	Location	Training Performed	Topics Covered	Skill Obtained	Trainer	Initial of Trainer

SOUTHWEST CENTER FOR EXPERIENTIAL LEARNING

TRAINING LOG YEARLY TOTAL FOR THE YEAR

NAME ____

Type of Training Performed	Hours Received

SOUTHWEST CENTER FOR EXPERIENTIAL LEARNING

GROUP SKILLS REVIEW

Name____ **Date** __________________________

Reviewing/Debriefing/ Processing Skill	**Skill Level**				**Comments**
	Excellent	Good	Satisfactory	Needs to Improve	
Session Preparation					
Use of Visual Material					
Use of Ice Breakers					
Relating to Group Level					
Use of Body Movements					
Use of Eye Contact					
Use of Humor					
Control of Group					
Encouraging Quiet Members					
Holding Back Dominant Members					
Use of Probing Questions/ Challenging the Group					
Open-Ended Questions					
Use of Silence					
Presentation Technique/ Personal Communication					
Encouraging/Building Individuals Privately					
Use of Positive Comments					
Following up Personal Request of Individuals					
Checking Understanding: (a) Ask individuals to speak up (b) Use of Paraphrasing (c) Rephrasing Questions after Silence					
Use of Metaphors					
Setting up Transfer of Learning					

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INTEGRATING EXPERIENTIAL TRAINING METHODS WITH OTHER ORGANIZATIONAL CHANGE PROCESSES – AND WHEN NOT TO!

Tim Dixon, Moderator
Director, Corporate Adventure Training Institute, Brock University, 500 Glenridge Avenue, St. Catharines, ON L2S 3A1

Mike Lair, Panelist
Director, Venture Out! (Organization Development and Training), Joy Outdoor Education Center, Clarksville, Ohio 45113

Doug Miller, Panelist
Principal, The Reser Miller Group, 609 Sunblest Blvd. S., Fishers, IN 46038

Simon Spiller, Panelist
Training Consultant, Performance Development Center, R.R. Donnelley Companies, 77 W. Wacker Drive, Chicago, IL 60601

Abstract
This panel discussion will revolve around several critical questions for using experiential training methods to plant the seeds of change within organizations. After each panelist shares their perspective on the issues, the floor will be opened to comments and questions from the audience.

---

1) ***Tim :*** How does one position their program when meeting with current or potential clients so that experiential training is seen as a complimentary adjunct to other initiatives?

Mike: In our business we take the position that we are in the business of helping individuals, teams, and organizations reach full potential. We help you make sure that the training dollars clients invest are not being squandered by an unsupportive infrastructure or misaligned processes. To help clients do this we will utilize a variety of management tools. To help them deal with the people and relationship issues, we may use a few experiential techniques. We then do a full assessment to make sure that what we do is in alignment with current organizational initiatives.

Simon: First, take time to understand their business and their key training initiatives. Be clear about the value added that an EBTD process will provide to these initiatives, for example -- they might simply provide an opportunity for discussion of theoretical concepts and a chance to examine possibilities, or they might be a chance to practice and therefore internalize skills learned theoretically, or they might be perfect for presenting theoretical material interactively. Understand that there are probably initiatives that experiential training will not complement.

Doug: We see the first step as realizing that experiential methodologies are just that, adjuncts to other initiatives. Our approach is to help our clients find solutions to their organizational needs. Most of the time, they are less concerned about methodologies than they are about results. In fact, we try and "steer clear" of potential clients who are specifically looking for "outdoor training." Our experience would indicate that this type of client is more interested in a "fun" experience than dealing with organizational issues. While there's certainly some validity to this type of experience, it's not what we provide. The implication of this approach is that one needs to know something about organizational processes, consulting techniques, and a host of other business/organizational issues. The focus needs to be on the organization, not the technique.

2) ***Tim :*** How does experiential training fit into a paradigm which integrates organizational evolution, team development and leadership maturation?

Mike: Simply as a tool that fits the right need at the right time.

Simon: I'll leave this to my more esoteric friends!! A quick suggestion -- I've found that sometimes a team's apparent haphazard approach to a task and their surprising success in accomplishment can be a wonderful illustration of Wheatley's "order from chaos".

Doug: Experiential methodologies can be very effective at helping organizations understand how to integrate team development and leadership maturation into organizational evolution. However, this is typically a longer term process, and not characteristic of the one to two day "program" often held up as the example of EBTD. Even in that scenario, though, experiential methods can be effective if they are firmly grounded in other, on-going processes.

3) **Tim:** What types of programs have been designed to experientially replicate well recognized change management processes?

Mike: I don't view what we do as providing "programs". We get involved in a partnership with the client to develop co-created solutions to real business issues. Therefore, we are working with process issues for a half day here, two hours there, a phone call or two in between -- all surrounding a three day off-site component (which is what I understand most people call the program). The principles underlying the work of both Covey and Senge are at the core of all our training and development processes. We use Covey's thoughts as more of a framework for thinking about things (adapting the mental models if you will, it's so commonsense based and most everyone knows it). Senge's tools in The Fifth Discipline Field book provide exceptional methods by which to carry out the concepts and better implement them into a business implementation.

Simon: I would happily talk about some work that I have done with the Seven Habits of Highly Effective People by Covey, or the work of DeBono and Senge.

Doug: I don't think these are so much processes as they are tools and theories. Our approach tends to be very eclectic, using thoughts, tools, and approaches from all of these authors' works. It is quite possible to design activities and have debrief/process/transfer sessions that focus specifically on the approaches of these (and other) tools and theories. What we're beginning to see, however, is that "guru-based" training and development initiatives generally fail because they are too focused on one aspect of the organization. In other words, its critical to have an understanding of these approaches, but primarily from the standpoint of integrating them into a larger tapestry of organizational development.

4) **Tim:** When are experiential methods a disservice to clients?

Mike: When they don't help the client deal with the fundamental issue. I believe that experiential "techniques" themselves are almost always appropriate. Experiential activities such as "ground initiatives" are not. For me the difference lies in the context of the material we are dealing with. For example, if my client is trying to clarify an organizational set of values, I feel any experiential activity or complementary piece is appropriate if it allows them to work with the specific content of their business. Even the best isomorphic metaphor isn't good enough here, it needs to deal with their issues and their content. Sometimes it is better to use an engaging process that has shades of fun and excitement rather than do a great activity that has nothing to do with the "real work". In my early years of training I had enough experience to know that there were better things to do with clients than the "spider web" to address role clarification, but I wasn't always sure what it was, how to implement it, or how to convince the client that this outdoor training could really address hard and fast business issues with a few modifications.

Simon: When it's offered as a panacea. When the providers are not aware of their own skill limitations and profess to be able to deliver more than they can. When the training is offered without any consideration of the systems in place in the organization. No point in developing teams using EBTD if teamwork is only the talk, and not the walk. When the training is run as a program (i.e. a one of intervention) rather than a development process, e.g. part of a wider HRD/OD process. When the facilitators are a bunch of wankers!

Doug: Primarily when they are used for ill-considered reasons, or when results are "over-promised." When a potential client is more concerned with using experiential methodologies because they're "hot" and trendy, than for any solid organizational outcome, the results will always be less than satisfactory. Clients and suppliers both need to realize that there's no "magic-bullet" approach to organizational development, not even EBTD. Organizational evolution and transformation is a long, hard slog, involving dozens, if not hundreds of factors, and no particular tool or approach is going to change that.

5) **Tim:** How can providers of experiential training form strategic alliances with other organizational consultants to facilitate sustainable change processes?

Mike: First, know your true skills and your gifts for applying them. Second, admit that and live by it. Third, find someone who can serve as a mentor so you can learn and provide them with additional skills or knowledge in return. Make it a win-win, mutually beneficial, true partnership.

Simon: By being clear about the value added that each has to offer the other.

Doug: To begin with, I've noticed a disturbing tendency in our community to come across as the "saviors" of organizations, as if we have the key that everyone else is looking for. As experiential practitioners, we need to realize that we're only part of an answer, not all of the answer. We need to begin meaningful dialog with others in related professions. Perhaps we need to realize that we aren't a profession at all, but rather a group of professionals from many different fields that happen to share an interest in experiential methodology. I certainly don't consider myself an experiential practitioner first and foremost. We need to form strategic alliances with not only related professionals, but with our clients as well. These clients are becoming increasingly sophisticated, and are well able to spot when we can't deliver on our promises, or aren't "walking our talk." For many of us, this means fundamentally restructuring our business model, away from selling "programs," and more toward establishing developmental partnerships with clients where our success is linked tightly to theirs. Only by transcending this typical "consultant" model of client interaction can we hope to build and maintain the credibility necessary to develop the long-term relationships needed for sustainable organizational development.

Suggested Readings
David Whyte - The Heart Aroused; Peter Senge - The Fifth Discipline Fieldbook; Judith Bardwick - Danger in the Comfort Zone; Michael Porter - Forces which shape Competitive Strategy.

Biography
Tim Dixon is the Director of the Corporate Adventure Training Institute at Brock University. He is currently the chair of the Experience Based Training and Development (EBTD) Professional Group for AEE.

FLOWER POWER

R. Grey Endres MSW, BSE
Lead Social Worker of the F.A.C.T. Program (Families Are Coping Together), Gillis Center, 8150 Wornal, Kansas City, Missouri 64114

Abstract
This presentation will teach and demonstrate how to use an Awareness Wheel (reminds me of a flower) when working with families, adolescents, couples, groups, and other helping professionals. The Awareness Wheel is a very simple tool for helping clients with their communication and/or problem solving skills by empowering them to state their feelings, thoughts, and wants. My presentation will cover didactic material, and it's application in practice through the use of a VCR and role play.

Communication is a vital part of everyone's daily regime. No matter your position -- social worker, teacher, priest, child care worker, recreation therapist, administrator, therapist, adventurer or client we can not escape from it's bind. It is always a key in empowering a parent or child, teaching a group, mediating between employees, or facilitating an adventure.

The authors of Talking and Listening Together explain that "every message we send has two distinct components: behaviors and attitudes." Behaviors are the verbal and non verbal actions that we take such as screaming and getting up out of our seats, or crying and withdrawing. Attitudes are not just the smirks on our faces, but are a combination of our values, beliefs, and feelings. It is this writer's experience that our attitudes are often the driving force behind our interactions at home, in the community, and in society.

Miller, Miller, Nunnally and Wackman (1991) suggest that every conversation can take on four directions.

Topical -- These conversations focus on things, events, ideas, places, and people such as our families, work, friends, money, pets, or chores.

Self -- These messages focus on you and/or your experiences, feelings, thoughts, wants such as your identity, responsibility, faith, or successes.

Partner / Others -- These issues focus on others and/or their experiences, feelings, thoughts, wants such as their productivity, appearance, self esteem, or expectations.

Relational -- These conversations focus on you and me, us together, or our joint experiences such as trust, sex, acceptance, boundaries, conflicts, or misunderstandings.

All of these messages are directly affected by the day, place, ongoings, and the time.

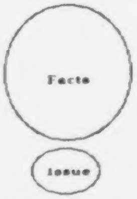
"Idealism increases in direct proportion to one's distance from the problem." John Galsworthy 1867-1933

With these ideas in mind, it is time to present the intervention. The F.A.C.T. program at the Gillis Center uses this intervention in 1:1 sessions with boys, in family therapy, couples therapy, group therapy, staff training, and mediation. Please note that this writer's presentation of the Awareness wheel alters slightly from it's design in Talking and Listening Together. This presentation is this writer's interpretation and adaptation of the information presented in Talking and Listening Together. The authors Miller, Miller, Nunnally and Wackman (1991) are given full credit for the Awareness Wheel and the information presented in Talking and Listening Together.

Before implementing the flower (Awareness Wheel), it is important to understand one's role, and to establish a working contract. As a facilitator or coach, your role is to uphold the contract, and to empower sharing and listening. If used in a group, between a couple, or between two employees: one speaks while one or others listen.

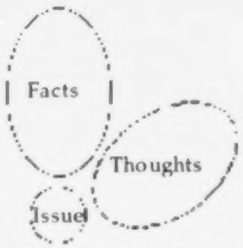
The first step in developing a contract is to identify and define the issue. For example "What is the issue? or Who's issue is it?" It is important to agree to address one issue at a time, or the session will become very complicated, and it's benefit will be greatly reduced. Secondly, it is important to establish who will be involved, where and when the session will occur, how long it will last. After everyone is in agreement, it is time to begin the flower (Awareness Wheel.)

Facts
Facts are things that are happening now or have happened in the past. They are things that you can see or have seen with your eyes, and things you can hear or have heard with your ears. It is important that they be presented as clearly as possible with relevant detail. Another options is to outline them in the order that they occur.



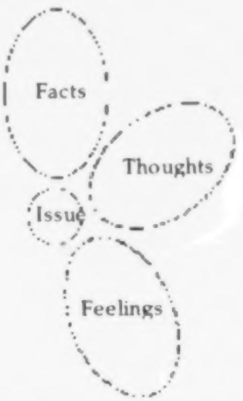
"Facts are stubborn things." Tobias Smollett 1721-1771

Thoughts
Thoughts are what you think about the issue. Miller, Miller, Nunnally and Wackman (1991) state that thoughts are formed by our beliefs, interpretations, and expectations. Individuals often will mix thoughts with feelings such as "I think I am mad!" As a coach, it is important to help them differentiate thoughts from feelings.



"Stung by the splendor of a sudden thought." Robert Browning 1812-1889

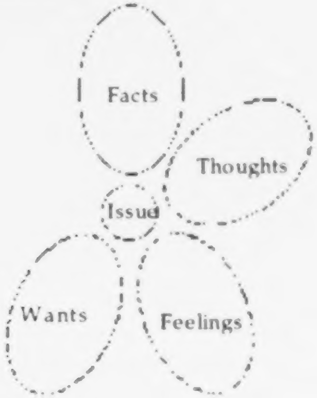
Feelings
Feelings are the emotions you have concerning the issue being presented. Sometimes this can be a difficult section for people who are good thinkers, and have a hard time expressing their feelings. As a coach you can help by having them describe physical symptoms they were feeling during or surrounding the event such as nausea, clenched fists, or tears.



"Half of our mistakes in life arise from feeling where we ought to think, and thinking where we ought to feel." Churton Collins 1848-1908

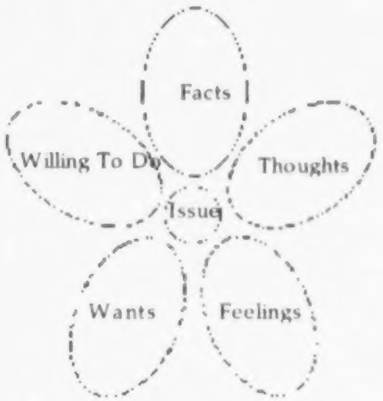
Wants
Wants are our desires and wishes concerning the issue. They can be long or short term. Miller, Miller, Nunnally and Wackman (1991) share that there are three types of basic wants:

1. To be: respected, appreciated, to not be hurt, etc.
2. To do: to get even, to talk it out, to change jobs, etc.
3. To have: a good relationship, good friends, etc.



"We never stop seeing, perhaps this is why we dream."
Johann Wolfgang von Goethe 1749-1832

Willing To Do
What are "you" willing to do to make "your" wants happen. This is where a plan of action is drawn up. For example when working with boys at the Gillis Center, after a fight they will often say they don't want to be hurt any more. Their plan of action will be based on asking staff for help the next time they feel like fighting . This section can be difficult for some people, especially if they have not taken responsibility for their actions, feelings and thoughts.



"When schemes are laid in advance, it is surprising how often the circumstances fit in with them." Sir William Osler 1849-1919

"The shortest answer is doing." Lord Herbert 1583-1648

Role of the Coach Using the Awareness Wheel

The important role of the coach is listening. Miller, Miller, Nunnally and Wackman (1991) divide listening into 5 skills - Attend, Acknowledge, Invite, Summarize, and Ask.

- Attend -- Model giving full attention to the other person. Put your own concerns aside and focus on the other. Be aware of non-verbals such as eye contact, body posture, rate and pitch of voice, etc.
- Acknowledge -- Give responses that let the other person know that you are with him or her. Responses can be as simple as a nod of the head. or voicing" OK."
- Invite -- Request more information. This is simply saying or doing something that encourages the other person to express him or herself.
- Summarize -- Check for the accuracy of what you heard. Restate the other person's message to demonstrate that you accurately understand.
- Ask -- Attempt to gather information that is unclear or missing in the other person's message. Ask open ended questions so the other person has choices in how to answer.

Other coaching skills include making sure rules are followed with everyone having a turn to talk. Be cautious about suggesting insights or solutions.

Clinical Significance

At the Gillis Center in the F.A.C.T. program, we have experimented with this model in the following scenarios; Family Therapy, Individual Therapy, Marital Work, Problem Solving / Crisis Intervention, Group Therapy, Team Building, Clinical Supervision, Mediation, and Parenting Skills.

This model can be used on the go. While at Gillis or in our families' homes, we track what is being said by drawing out the petals in scratch paper. When a session is done, the scratch paper is always given to the individual /s as it is their work.

Benefits

This model is very systemic in nature as it allows clients to clearly self differentiate their feelings and thoughts. It also reflects the strength perspective by helping individuals to see what they can do, as it can be focused on their strength of being a feeler or thinker. It respects client self determination by reducing defensiveness as a collaborative atmosphere is created. This model is very empowering.

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Biography

Grey Endres has a Master's Degree in Social work and is a licensed Social worker in the State of Kansas. He is the Program Director of the FACT Program at the Gillis Center for children in Kansas City, Mo. He uses this model with families in treatment, in clinical supervision and in team building.

PLAY WITH A PURPOSE: BEGINNINGS AND ENDINGS

Faith Evans
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Abstract
All gatherings, meetings, sessions have beginnings and endings. Enliven your "openings" by participating in activities designed to get acquainted and provide a warm welcome. Experience "ending" activities to personalize, evaluate and complete your gathering. Come ready to play and enlarge your bag of tricks. FUN guaranteed!

Beginnings:
Plato's quote, "An hour of play is worth a lifetime of conversation," is fitting for groups of people who are coming together for the first time, especially if the goals are any of the following:

- Being comfortable and at home with one another and the environment
- Developing a safe place for work and play (physically and psychologically
- Learning names and making friends
- Doing something familiar and something new which may be a stretch
- Understanding guidelines for the group process
- Having fun!

The beginning of any experience (an adventure, a classroom, short lived or long) is a critical time in determining the eventual level of success of that experience. The activities included in the session are meant to create a community based on respect and acceptance of each other, with components addressing leadership, communication, creativity, and problem solving.

Endings:
Creating an experience with a group which finalizes and completes their time together is important if participants are to move successfully to what is next ... another day, another class, another adventure. In the session we will experience activities which facilitate endings and address the possibilities of:

- Evaluating the experience for the leader and the facilitator
- Enhancing the learnings, capturing insights, saying "good-bye" in order to say "hello" to what is next
- Offering and receiving appreciations
- Completing what is left undone
- Understanding what to take to another setting and what to leave behind
- Creating systems for people connections in the future
- Marking growth and observation of change
- Sharing honest, open expression and emotions
- Observing, accepting and observation of change
- Sharing honest, open expression and emotions
- Observing, accepting and appreciating diversity of experience and perspective
- Bridging the past and the future

Biography
Faith Evans applauds Plato, who said, "You can learn more about a person in one hour of play than a lifetime of conversation." Owner of PlayFully, Inc. for 12 years, she is an experientially-based trainer (learner) in the arena of leadership, communication, creative problem solving and FUN! Currently based in Denver, Faith has a Masters Degree in Education. She works with schools, camps and corporations.

CULTURE SHOCK

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Abstract
Classrooms, institutions, gangs, families, groups of all kinds and sizes address the question of belonging. Through a powerful, safe, yet, thought provoking experiential activity, intended to foster a firsthand understanding of *diversity* and *cultural differences*, we'll take a personal approach to a key question, "Do I belong here?" Be ready for interaction, thinking and FUN while experiencing this great tool for understanding and acceptance.

Culture Shock is a powerful, safe, yet, though provoking experiential activity, intended to foster a firsthand understanding of **diversity** and **cultural differences**. Classrooms, institutions, gangs, families, groups of all kinds and sizes address the question of belonging, acceptance, assumptions and judgments. Culture Shock takes a personal, interactive approach to some of these serious key issues while having FUN at the same time.

First, the participants are invited to illuminate the "culture" of the group represented in the session... "What are some words or sentences which define or describe school, camp, corporation." (Please substitute your own word for 'camp' or 'counselor'). "What happens at 'camp' which creates the culture at camp?" Examples are: Make friends, get dirty, sing songs, have fun, spend time away from home, work and play harmoniously, do new things, interact with young adults, no parents, phones, video games, refrigerators.

Secondly, the participants are invited to state what culture(s) they personally represent. Goals are 1) to understand that "culture" is much more than geographic, ethnic or religious, and 2) to recognize and appreciate the diversity and similarities of cultures represented within the immediate community. Examples are: Left-handed, serious athlete, vegetarian, college student, x-college student looking for work, adopted child, single parent, former campers.

Naturally, many cultures are not present in the room, and the participants are asked to name other cultures of the world, especially noting cultures which might be present at camp. Examples are: Dyslexics, only children, stutterers, children on medications or challenged in any way, animal lovers, English as a second language. Encourage the inclusion of cultures such as homeless, terminally ill, substance abusers, gay and lesbians, pro-choice advocates, as well as ethnic, religious, political and geographical choices. Obviously, the list is as rich and varied as the people they represent.

Take a look at the probability that the many cultures from the outer world will meet at camp and be expected to understand, adjust to, and accept the culture of the camp world, often in as short a time as a week. Realize that camp staff seldom has complete information about the cultures represented by individual campers, and that long-term assumptions and judgments about behavior of campers (and staff) are often made in minutes.

Personally reflect upon your own background, or culture and determine what you know about it... how and why your culture evolved through history. What influences where present and what were the results? How has it affected you and your family members? Note that people often are not aware of their own cultural heritage, especially the distant past, and that the information is not likely to be shared in early conversations with new acquaintances such as campers and staff.

The exercise follows the ancient axiom: "I hear, I forget. I see, I remember, I do, I understand." Participants are divided into groups and assigned behaviors of several cultures which are specially created for the activity. As in reality, each culture has an evolutionary reason fro its behavior, and each group is told its own reason. Participants are asked to immerse themselves into the assigned cultural behavior for five minutes and interact with all other participants as if they were a committed member of that culture. Participants note physical and emotional reactions, feelings and thoughts, both their own and those with whom they come into contact. This experience, coupled with the honest, open truth-telling which follows the five-minute interaction, is the springboard for powerful, new understandings and possibly new behaviors.

Following a debrief of each culture, what happened to them and how they felt, the following questions may be used to establish an action plan for counselors to use at camp:

- Three things I learned or insights I gained from this exercise are...
- What I can do personally to make campers feel welcome, valued, understood?
- Things which another could do to help me feel more valued, understood?
- Behaviors I exhibit when I don't feel welcome or valued, understood?
- Behaviors I have seen in others (especially campers) when they feel devalued?
- One step I will take to help others feel a part of our camp, welcome and valued is...
- The person to whom I will tell this commitment is....

Now may be an appropriate time for a small group debrief and action plans for dealing specifically with personal and group issues. Good luck!!

Biography

Faith Evans applauds Plato, who said, "You can learn more about a person in one hour of play than a lifetime of conversation." Owner of PlayFully, Inc. for 12 years, she is an experientially-based trainer (learner) in the arena of leadership, communication, creative problem solving and FUN! Currently based in Denver, Faith has a Masters Degree in Education. She works with schools, camps and corporations.

THINNING WEEDS OF HOMOPHOBIA AND SEXISM

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Group Facilitator, Nantahala Outdoor Center.

Richard "Chard" Doherty
Team builder, naturalist, and musician.

Abstract

This workshop addresses homophobia and sexism in experiential education. We will look at why it is important to speak up when these issues arise and how to go about doing it if you choose to. A discussion will occur on factors to consider and tactics to use when responding to incidents of homophobia and sexism. We will share personal experiences, role play, and read aloud other peoples' experiences.

Introduction

Homophobia and sexism discount people. They hurt people. They undo much of what experiential education does for people. That is why we as experiential educators need to consider speaking up when participants display their oppression and misunderstanding.

Facts

Youths ages 21 or under are the most common perpetrators of anti-gay and antil-esbian violence, responsible for 50% of all reported incidents. 94% of the perpetrators are males and about two-thirds of the perpetrators are unknown to the victims.

11 cities and counties, 20 states, and the District of Columbia have enacted hate–crime legislation that includes crimes based on sexual orientation.

Of the more than 400 films listed in the ***GAY HOLLYWOOD FILM AND VIDEO GUIDE***:

- 44 have gay characters that are murderers or victims of murders
- 48 have gay characters that are "sissies" or other stereotypes
- 69 have gay characters that are drag queens
- 12 have gay characters that are either Fascists or Nazis
- 4 have gay characters that are vampires
- 5 have gay characters that are heroes or are "happy"

The following labor unions are on record as supporting lesbian and gay civil rights:

- American Federation of Labor/Congress of Industrial Organizations
- American Federation of State, County, and Municipal Employees
- American Federation of Teachers
- National Education Association

Discussion

How many times have you heard during an adventure activity, a participant say "we need a man to do this" or overheard a student say "that's so gay, I'm not gonna do that!" These instances require some kind of response, but what?

Being proactive helps prevent incidents, provides a framework for intervention, and prepares the experiential educator to deal with situations as they arise.

A few ideas for being proactive are:

- Setting guidelines for expected language
- During your usual 'positive encouragement' spiel ask participants what kind of things would they **not** want said to them and why? If no one speaks up, suggest a few yourself to start the ball rolling.
- With behavior (depending on how long you are with a group) have people observe their role during activities and try a different role at some point.

Notice what situations challenge you most as a facilitator, then consider responses **before** situations arise. Practice your responses with a friend or co-worker if you foresee any awkwardness. When you next find yourself in one of these 'challenging situations' you should feel more prepared.

To decide what to say, consider these factors:

- the stated goals of the group
- the amount of time with the group
- the type of group (church choir, adjudicated youth, corporate work team)
- the tenor of the action or comment in question
- the type of program (day, overnight, camping, high stress/fear)
- the group norms or behaviors
- the norms perceived in the workplace
- willingness to address the issue overtly
- one's own homophobia or sexism

Other things to consider:

- Do you have a goal of social justice?
- Are you gay, lesbian, or bisexual?
- Are you homophobic?
- Are you a man or woman that is sexist?
- You are a positive role model for your participants and co-workers.
- You can help fight oppression by stopping homophobic and sexist remarks and behaviors.
- Speaking up.....speaks for equality, helps free our communities of bigotry, breaks the isolation of homosexuals and women, stops intolerance, celebrates diversity, and works toward social justice.

Facts.

- More that half of the U.S. population is female.
- Lesbians and gays comprise approximately 10% of the U.S. population.
- As many as 7 million Americans under age 20 are gay or lesbian.
- From 6 million to 14 million students have lesbian or gay parents.
- Half of all gay and lesbian youths interviewed in a 1987 study report that their parents rejected them for being gay.
- Lesbian and gay youths are 2 to 3 times more likely to attempt suicide than their heterosexual peers.
- Gay and lesbian youths account for up to 30% of all completed suicides among youths.

Thinning the weeds of sexism and homophobia is working toward social justice. The Social Issues Training Project at the University of Massachusetts, Amherst uses the concept of an action continuum to work toward or against from social justice.

ACTION CONTINUUM

WORKS AGAINST SOCIAL JUSTICE			WORKS TOWARD SOCIAL JUSTICE			
Actively join in behavior	No response	Educate oneself	Address the behavior	Address and educate	Support others proactive response	Initiate proactive response

It is your choice where you want to work on this continuum. We have all probably been on the left side before. Staying on the left side will allow oppression to continue, even grow, but may be safer for a facilitator, depending on their situation. If you have a goal of working toward social justice then you will move to the right side. Moving to the right side can generate some real and perceived fears, yet also dissolves oppression and makes many people feel better about themselves.

Using metacommunication is an effective technique to address incidents of oppression. Metacommunication shifts the conversation **away** from the content **to** the form of the conversation. Take name calling for instance. During a Nitro Crossing a participant says "I'm not gonna touch that fag". The facilitator shifts to metacommunication with a factual statement about the name calling (form)."That was a homophobic remark." At this point the participant must either respond or shift back to regular conversation. The facilitator worked toward social justice by addressing the behavior. The facilitator could have asked "Do you know what fag means?" addressing the behavior and eventually educating participants. This would have shifted the conversation back to content.

In the event inappropriate language and behavior continues, a facilitator may have a discussion with participants about the meaning of homophobic/sexist words. This would focus on the history or origin of the words. The consequence of the name–calling can be addressed by asking how people feel when they are called a 'name' and how it feels to be the name caller. They may begin to understand how painful it is to be called names, and how much needing to be accepted and feel important have to do with name-calling.

Role playing will occur using workshop participants and presenters and a variety of scenarios, actual and fictitious.

Readings from One Teacher in 10 (see sources). One story will be chosen and read aloud by the participants.

Summary

Experiential educators encounter the weeds of homophobia and sexism on a regular basis. Deciding how important it is to speak up requires some forethought. At the least, one needs to consider the type of group, their goals, and the type of program they are in. Once one has decided to speak up, using metacommunication can effectively address oppressive behavior.

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Biography

Jeanette Ford

Jeanette spends March through October facilitating groups in adventure and team building activities at the Nantahala Outdoor Center. November through February she immerses herself in lesbian culture and/or traveling and rock climbing.

Richard "Chard" Doherty

Richard is a team builder, naturalist, and musician. He presently lives with his partner and 3 teenage sons in Syracuse, N.Y. When he isn't working on the house or volunteering his time, Chard develops and proposes experiential education programs to schools in the Syracuse area.

ETHICAL PRACTICES IN THE FIELD OF OUTDOOR LEADERSHIP

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Abstract
What do we mean by ethical outdoor leadership? What ethical issues are present in outdoor adventure programs, experiential activities and outdoor education? How do we help ourselves and others become ethical outdoor leaders? Using discussion, reflection and group activities, we will explore these questions and related implications for practice and training. First, we will present the words and perspectives of nine people in Canada and the United States who influence diversity of ethical thinking in relation to outdoor programs, education and leadership among outdoor leaders. Such a perspective helps us appreciate the rich diversity of persons and ethical frameworks that abound in this world and support tolerance, respect and humility in the development of our own ethical perspective.

Outdoor leaders are in a position of power and influence in relation to the participants or followers in outdoor programs and to the natural environment where these programs operate. The field of outdoor recreation has claimed that outdoor programs support positive interpersonal and group relationships, and strengthen ethical positions (Ewert, 1989; Link, 1987). The role of the outdoor leader becomes crucial in the framing of the program, the presentation of the issues, and the behavior of leaders, staff and participants.

It is important for the outdoor leader to understand her or his values or ethics and how those ethics shape his or her behavior. We firmly believe that there can be no single theory or standard of ethical outdoor leadership. This is because individuals, cultures and societies disagree about what ways of being count as good; and, psychological and behavioral strategies can bring about the desired good results even when we agree on what counts as good. Therefore, ethical outdoor leadership and practice can be realized in multiple ways. We are particularly drawn to definitions of ethical leadership that address the dynamic and multi-layered context such as Shapiro's (1988) definition which states "ethical leaders are people dancing over ever changing terrain to often changing music while trying to balance community, individualism; freedom-justice-equality-order and compassion; competency with cold bureaucracy; ambition with tyranny; and conscience with dogmatism and inaction" (p. 7). As Fox and Reed (1994) stated, ethical outdoor leadership is a complex set of relationships and interactions among elements, such as power, empowerment, ethical decision-making, self-awareness, reflection, role of followers and leaders, connection with the natural environment and an ability to laugh, directed toward achieving a specific task. We argue that this leads us to exploring the contexts, logical reasoning and diversity of ethical thinking to outdoor programs, education and leadership among outdoor leaders. Such a perspective helps us appreciate the rich diversity of persons and ethical frameworks that abound in this world and support tolerance, respect and humility in the development of our own ethical perspective.

Reflections by Selected Outdoor Leaders

We begin the journey with insights and reflections of nine outdoor leaders in Canada and the United States. These nine people were chosen because they held positions of power and influence in the field of outdoor adventure programs or were identified as ethical outdoor leaders. Furthermore, the nine outdoor leaders represent specific areas of outdoor recreation including: Adventure programs, outdoor education, experiential education, integrated programs which serve persons with and without disabilities, programs for women, university programs, and traditional outdoor programming (e.g., Outward Bound and the National Outdoor Leadership School.)

As one might expect, describing ethical outdoor leadership is difficult and complex. Based upon the interviews, we developed a set of characteristics relevant to ethical outdoor leadership. First, an ethical outdoor leader is competent in technical activities, risk and safety management, and outdoor skills. This is the very foundation of ethical outdoor leadership and creates the basis for building trust between leaders and followers.

Second, an ethical outdoor leader possesses a dynamic self-awareness. The outdoor leaders described an internal process of awareness and assessment that allowed them to learn, change, adjust and respond to challenges, people and the environment. As one outdoor leader stated, there was a balance between the responsibilities as teacher/leader, student and scholar. As a **teacher/leader,** the ethical outdoor leader provides a system of fairness and honesty to the task, to the relationship between leader and followers, among participants, and with the natural environment. As a **student,** the ethical outdoor leader is continually learning about ethics and the outdoors, from participants/followers, and from the natural world. As a **scholar,** the ethical outdoor leader is staying current with the issues, discussions and rationale relevant to ethical decision-making and behavior. Furthermore, the ethical outdoor leader is disciplined and self-conscious about her or his thoughts, decision-making processes and behavioral choices.

Third, the ethical outdoor leader **structures relationships and interactions between leader and followers and among followers.** An ethical outdoor leader pays attention to the details of relationships and moves toward enabling followers to make decisions, grapple with difficult issues and move along their own paths of ethical development.

Finally, the ethical outdoor leader **lives an environmental ethic.** The definition of an environmental ethic ranged widely among the outdoor leaders interviewed. Some saw the natural environment as a locale for other activities in need of protection while others described a deeper, more spiritual connection with the natural environment.

The Relevance of Ethical Discussions

If we are to make changes in current practices, "sow" the seeds of change that will lead to positive results, and create new practices, we must attend to the related ethical issues of respect, inclusion, love, support, honesty, and sensitivity to culture, environment and individual and group needs. All of the leaders indicated that their ethical development began with close association with specific individuals. In addition, identifying and resolving ethical questions were an integral part of their own personal and spiritual development. Since becoming an ethical outdoor leader is an act of self-invention (Bennis, 1989), there need to be avenues and opportunities to explore and enhance self-image and self-evaluation in the areas of values, ethics, and ethical behavior. We must begin by understanding our own values, perspectives and biases. We must become conscious of how our values shape our words and behavior. We need to learn how to choose behavior congruent with our values. Therefore, this workshop helps participants identify their values, the values of others, and potential ethical decisions related to outdoor leadership, outdoor adventure programs, experiential activities, and outdoor education. It is essential that we develop a sensitivity for identifying and appreciating ethical issues, the humanity of the outdoor leader, and support for the difficulties and joys related to ethical outdoor leadership practice. We need to develop strategies, opportunities, and experiences that share our ethical values, explore differences, and evaluate the potential outcomes in a manner that moves all of us toward ethical decision-making about outdoor leadership. In addition, the workshop will help participants develop strategies and practices for continual ethical practice and education about ethical outdoor leadership.

Exploration of Personal Ethical Frameworks

The main part of the workshop will help participants explore their own ethical frameworks. We will use group and partner activities and questions from the research interview to explore ethical frameworks of the participants. After developing a personal ethical summary, group discussion will be used to compare and contrast the ethical frameworks of the participants and interviewed ethical outdoor leaders.

Role plays will be used to highlight specific ethical questions and decisions relevant to outdoor leadership. Role plays help specify the conditions, make behavior visible and provide a common focus for our discussion.

Finally, we will develop collaboratively a set of recommendations about ethical outdoor leadership training and education. This discussion will evolve around the current practices and programs relevant and available to the participants.

Conclusions

We undertook this project because we wanted to know what ethical leadership looked and sounded like in the field of outdoor recreation and education. We were inspired and humbled by the openness and humanity of the outdoor leaders we interviewed. We do not often hear this side in our writings and presentations. The individuals provided us with much to think about -- the diversity within our own field, the depth of thinking, the questions that remain unanswered, the challenges of the future, and the requirements of the individual who wants to be an outdoor leader and practice ethically. Each leader saw their own practice of outdoor leadership as a process that involved continual change, learning, reflection, and growth; a process that trusted in their own value, worth and excellence; a process of self-caring and self-valuing; and a process of solid, realistic self-appraisal and related plan of action. Part of the expertise in negotiating moments of despair was making many, many mistakes and facing the consequences. We could identify and feel empowered knowing that mistakes, consequences and trying again are all part of the process. We were struck with a profound sense that, in reality, ethical outdoor leadership was a journey, not a product. The words of these leaders plainly demonstrate that for each and every one of us, we become ethical outdoor leaders and followers when we decide to step upon the path.

The examples and thoughts of these nine outdoor leaders led us to re-assess and revise our own outdoor leadership practice and our teaching strategies related to ethical outdoor leadership. We hope to continue this dialogue and exploration with others in this workshop because the future holds new and different challenges for outdoor leadership. For all of us to respond ethically and appropriately requires careful examination, discussion and decisions. We can only chart these courses if we openly share and build on our similarities and differences. We become ethical when we interact, share, discuss and allow our ethical frameworks to be visible and challenged. We hope the words and thoughts of the outdoor leaders inspire others to enter this dialogue with us.

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Biographies

Karen Fox is an Associate Professor at the University of Manitoba and teachers outdoor recreation, outdoor education and outdoor leadership. She has experience leading outdoor trips including white water kayaking and rafting, backpacking and cross-country skiing. Her research includes ethical outdoor leadership, training strategies about ethical outdoor leadership, and developing ethical practices with adolescent outdoor leaders. Her research has been published in "Trends," "Journal of Leisure Research," and "Recreation Canada" and presented at conferences by Wilderness Education Association, Council for Outdoor Educators and National Recreation Park Association.

Leo McAvoy is a Professor at the University of Minnesota and teaches outdoor recreation, outdoor education, and outdoor leadership. He has lead numerous trips including programs for people with and without disabilities. His research includes ethical outdoor leadership, access to the outdoors for people with disabilities, and experiential programs in the outdoors.

INNER KILL AND THE ART OF CHANGE

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Abstract

The most insatiable killer in North America is Inner Kill, the art of dying without knowing it. Inner Kill is not growing, always giving up control of your life to whatever or whomever is around you. Living at risk, on one's growth edge, is the opposite of Inner Kill. Through a series of guided personal reflections we intend to challenge people to step out of their "comfort zones" and on to their "growth edge", avoiding Inner Kill.

1.) Spark & Hook

A fun, participatory skit alongside "The Forming Song" to set the scene and to introduce the basic concept behind Inner Kill. 30 homemade horses tied up around the side of the work area (one for each participant).

2.) Introduction

We will present the philosophy behind Inner Kill, a new way of exploring individual and group development. Through Experiential programming we seek to provide opportunities to change peoples' lives. Inner Kill and edges provide a chance to bring key issues out, giving participants a clearer, more open understanding of how they might approach their own growth. Overhead projector for explanation of what Inner Kill is (Please refer to overheads for an explanation of the key concepts behind Inner Kill). We will discuss the excitement of working with edges, the dangers of over-challenging and under-challenging people, producing negative edges.

Inner Kill is the denial of self-growth, always covering up for yourself instead of taking risks. It's reacting instead of thinking, giving up control of your life to whatever and whomever is around you. **INNER KILL IS THE DEATH OF SELF RESPECT!!**

Often the easiest course of action is to stick with the status quo which can lead a person, relationship or organization to Inner Kill. Inner Kill is the chief symptom of people taking the safe way, always afraid to live. However, when a person takes charge of their life, risk becomes less of a threat. Our experiences usually serve as our greatest teachers.

Our aims are

- to increase awareness of the importance of risk and growth in experiential programming,
- to experientially assist people in examining the importance of their comfort and growth zones.
- to facilitate awareness of experiences that allow people to recognize personal and participants' edges.
- to emphasize the value of taking charge of their own lives, therefore avoiding Inner Kill.
- to examine the importance of peoples' willingness to live their values and how vitality affects the growth and development of individuals and groups

Through a series of guided personal reflective exercises we intend to challenge people to think about their own lives, assess the holistic nature of risk taking, and finally, to consider the choices, values and consequences of the decisions that affect their personal well-being.

3.) Body

a) *Funeral Visualization Exercise:*

Lying down with eyes shut we will try and create the following experience.

"Today, imagine going to a funeral of a person very special to you. Picture yourself driving to the funeral home, parking your car, and getting out. As you walk inside the building, you notice flowers, the soft organ music. You see the faces of family and friends as you pass along the way. You feel the shared sorrow of losing, the joy of having known that radiates from the hearts of people there.

As you walk to the front of the room you notice that the coffin holding the body is open. You look inside and suddenly come face to face with yourself. This is your funeral five years from today. All these people have come here to honor you, to express feelings of love and appreciation for your life.

You take a seat among the rest of the congregation and wait for the services to begin. You look at the program. There are to be four speakers. The first is from your family, immediate and also extended -- children, brothers, sisters, nephews, nieces, parents and grandparents who have come from all over to attend. The second speaker is one of your friends, someone who can give a sense of what you were really like as a person. The third speaker is someone from your work or profession. Finally, the fourth speaker is from your community organization where you have been involved in service.

Now think deeply. What would you like each of these speakers to say about you and your life? What kind of partner, father or mother would you like their words to reflect? What would you like your working associate to say about your professional contribution?

What character would you like them to have seen in you? What contributions and what achievements would you like them to remember? Look carefully at the people around you. What difference would you like to have made in their lives? Are you satisfied with your contributions and achievements?"

Then we will debrief activity before moving on to the values forming exercise (adapted from S. R. Covey, 1989).

b) *Values Forming Exercise*
From a list of values (both work and personal) select ten values that are most important to you. As a guide we have compiled a list although the participants are free to add any values of their own. Having identified ten, imagine that you are only permitted to have five values. Which ones would you keep ? Which ones would you give up ? Cross off the ones you would give up.

Now cross off two more values to bring your list down to three. Think about how you came to that choice and why you are keeping the three that you are. Now try to bring your list down to two by crossing off another one.

Finally cross off one more of your two values. Which is the value that you care most about. As a group we will share these values among each other (adapted from P. Senger, 1994).

4.) Experience: Value Punch

Value Punch Initiative adapted from the traditional keyhole punch initiative. The initiative will be undertaken in two equal groups. Each group will be situated 15 metres away from their own circle. In each of the circles (bound off by a rope) there will be 15 circular discs which will contain the group's values identified in the values exercise above. The rules are that they have a 25 minute time limit or 6 attempts to touch the values in a set order identified by themselves. The order they touch the pads represents the values in order of importance. The only talking around the circle allowed is the naming of each value as it is touched. There are 10 second penalties for talking around the circle or two people being in the circle at any one time.

Debrief Activity: The processing will revolve around how the group decided upon the values for the group. How individuals felt that their values were placed so low in order of importance. Examining how the group dynamics worked through mixing group values with individual values.

Through the debriefing we will introduce 5 risk styles and their characteristics: Avoider, Idealizer, Normalizer, Inventurer and Discoverer.

Introduce concept of a Dream List and an Edge List

The Master Dream List:

Many people go through life not clear about what they want but pretty sure this isn't it. The greatest difficulties in getting what we want in life are, first figuring out what we really want, and, second, taking the first step. By writing down your dreams and goals, you can learn what you want, and in what order of appearance. Dreams and goals are important. Without them many of us lose touch with a deeper more profound part of ourselves. Yet we often feel we have little time, energy, or support to pursue those dreams that we consider important. Reference will be made to John Goddard's Master List (Leider, 1994).

STEP 1: Answer yourself some tough questions.

The older you get, the greater the need to ask: "What am I trying to accomplish in the years that are left?" A finite table often urges people to set priorities and risk making them happen. You begin to realize that life is not a "dress rehearsal." Ask yourself:

- How am I spending my time right now?
- Am I living the life I want to live or am I a victim of my external programming?

Living a life of "No regrets" requires a very tough kind of self-questioning.

STEP 2: Write a Master Dream List.

Now you have a chance to go back to your childhood. Remember when you would make a wish list for a birthday or holiday ? That list probably included some practical things alongside some 'crazy' things that far exceeded expectations but wouldn't you have loved for some of those crazy things to have come off.

When you think about it, most people rely on a list of one sort or another. They're useful. They save time. They inspire fantasies. They get results.

Write a Master Dream List. List all the things you dream of doing before you die. How else are you going to ignite that spark. Quality is what is wanted so try and let yourself go, creating the list without heeding the usual time and money limitations.

STEP 3: Talk with a partner.

What happens to your relationships when you begin to take charge, to change, to create your master dream list ?

As you dream and change, there is bound to be stress on your closest relationships. Your change may be threatening for a partner who is insecure with a change or on a different time schedule. It can be useful to do this exercise with your partner or even to make it a family project. Listen carefully to everyone's dreams. Explore the unfamiliar and try to include one or two wild possibilities straight out of your daydreams. What dreams do you need to act on so that you'll feel you've lived a life of "no regrets".

The Edge List:
Having completed your personal dream list, using the same process create an edge list (top 5).

Sharing edges: In small groups everyone shares their top edge. The group is responsible for helping each individual create that edge over the next year. Group then becomes responsible for following each other up. Contract drawn up based on the adventure based counseling Full Value Contract.

5.) Closure

We will close with a sharing circle which will reflect upon the importance of inner growth. The workshop will finish with everyone naming and then mounting their horses, riding off into the sunset singing the "Forming" song.

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OVERHEADS

Inner Kill is not growing. It's taking the safe way.

Always covering up for yourself instead of taking risks.

It's reacting, instead of thinking.

It's coping without being fully alive.

Inner Kill is making rational decisions about the status quo.

Inner Kill is the chief symptom of people who are afraid to live.

Living at risk, on one's growth edge, is the opposite of Inner Kill.

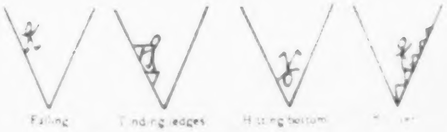
Inner Kill is the death of self-respect.

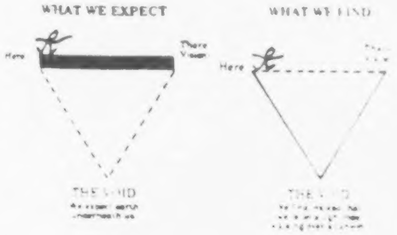
To successfully move through normal periods of life's ups and downs point to these four learnings;

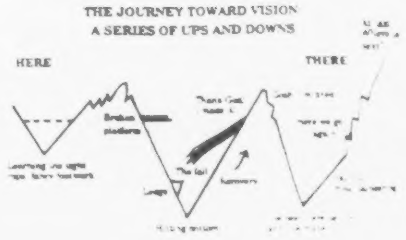
1. Deal With Change ~ People have a support system to turn to in difficult times
2. Discover Purpose ~ People make a commitment to growing and shaping their growth, to make a difference
3. Create a Personal Vision ~ People have the ability to periodically reflect on their life
4. Track Weekly Priorities ~ People willing to set goals and regularly track their progress

We believe in the following assumptions;

1. Life is change.
2. All change is self-change.
3. Self change requires risk taking.
4. Lack of risk taking results in "Inner Kill."
5. Risk-taking is emotional.
6. With emotions there are two choices:
    - Expression
    - Depression
7. Taking charge involves sharpening the skills of daily reflection and expression.


Falling
Finding ledges
Hitting bottom


WHAT WE EXPECT
Here
There
Vision
THE VOID
WHAT WE FIND
Here
THE VOID


THE JOURNEY TOWARD VISION
A SERIES OF UPS AND DOWNS
HERE
THERE
Broken platform
The fall
Ledge
Hitting bottom

DESIGNING METAPHORIC FRAMES FOR CLIENT CHANGE

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Abstract
The use of metaphors to create change can occur before, during, or after experiences. One model that has been created to assist in the development of pre-experience metaphors (i.e., framing) is a seven step process outlined by Gass (1993).

A single word
can possess multiple meanings;
yet as the common saying goes,
one picture can be worth a thousand words.

And if a picture
can be worth a thousand words,
then one experience
can be worth a thousand pictures;

And if an experience
can be worth a thousand pictures,
then one metaphor
can be worth a thousand experiences.

But in the end,
a metaphor possesses value only when:

- it is able to interpret the right experience
- in a manner that provides the right picture
- that produces the right words
- that have deep meaning
- for that particular person.

The use of metaphors to create change can occur before, during, or after experiences. One model that has been created to assist in the development of pre-experience metaphors (i.e., framing) is a seven step process outlined by Gass (1993). The steps in this model include:

1. State and rank goals-- State and rank the specific and focused goals of the therapeutic intervention based on the assessment of the client's needs. Without knowledge of what the client's issues are and how it affects them, it is difficult to construct a solution-oriented metaphor that will assist them.
2. Select metaphoric adventure experience -- Select an adventure experience that possesses a strong metaphoric relationship to the goals of therapy.
3. Identify successful resolution to the therapeutic issue – Show how the experience will have a different successful ending/ resolution from the corresponding real life experience.
4. Strengthen isomorphic framework – Adapt the framework (e.g., title introduction, rules, process) of the adventure experience so that it becomes even more metaphoric and the participant can develop associations to the concepts and complexity of the experience. Make sure that the connections creating the metaphoric process (i.e., isomorphs) possess the appropriate content and relationships between one another.
5. Review client motivation -- Double check to make sure that the structured metaphor is compelling enough to hold the individual's attention without being too overwhelming.
6. Conduct experience with revisions -- Conduct adventure experience, making adjustments to highlight isomorphic connections (e.g., appropriate reframing).
7. Debrief -- Use debriefing techniques following the experience to reinforce positive behavior changes, reframe potentially negative interpretations of the experience, and focus on the integration of functional change into the client's lifestyle.

The following description is one example of how an adventure experience can be structured using this model to create functional change for clients participating in a substance abuse program. The issues of this particular group were: (1) the ability to ask for help, (2) the ability to set appropriate boundaries around issues of recovery to maintain abstinence, and (3) the elimination of dysfunctional behaviors that undermine the ability to maintain abstinence (e.g., placing the needs of others ahead of the need to stay sober).

Note that this activity (i.e., the "Maze") is constructed by connecting rope in and around a group of trees at the waist level of participants (see Rohnke, 1989, pp. 103-104). The usual objective is for individuals (while blindfolded) to make their way out of this "maze" by holding on to the rope, following it from tree to tree, and finding a pre-determined exit established by the facilitator.

In working with the clients possessing these substance abuse issues, the physical structure of the activity remain the same; yet the title, introduction, logistics, framework, and associated debriefing of the initiative are changed to create stronger connections (i.e., isomorphs) to these issues. One example of a pre-activity introduction that used this activity for this particular client group proceeded in the following manner (Note: Participants place their blindfolds on prior to this description):

> "The next activity is called the "Path to Recovery." It's called that because a number of the obstacles you'll encounter are very similar to obstacles many of you are currently encountering in your addictions. Our addictions often blind us in our path to a substance-free lifestyle, and we often fail because we don't remember to live by principles that will allow us to free ourselves from abusive substances.
>
> After my description of this activity, I will place you on the road to recovery by putting your hand on a rope. This rope leads you along a path of indeterminable length. Along your journey to recovery, you will meet a variety of other people going in different directions. Some of these people will be in a great hurry, showing a lot of confidence. Others will be tentative, moving cautiously. Some will seem to know the right direction, whereas others will seem lost. Don't let go of the rope, because if you do you will lose the path and we will have to ask you to sit down until the initiative is over.
>
> If at any time during this activity you would like to receive help, all you need to do is ask for and guidance will be provided. Otherwise we would like everyone not to speak throughout this initiative until it is completed.
>
> Remember the rules of the initiative:
> -follow the safety rules we've provided
> -no speaking unless you want help
> -I will be waiting for you at the exit of the maze and ask you to make your decision
>
> After approximately 30 minutes, I will ask those of you still in the maze to remove your blindfolds for a small break."

After delivering this introduction, instructors distribute clients throughout the maze and tell them not to move until the "go ahead" is given. When all of the clients have been placed in the maze, they are told to search for an exit. In this initiative, however, the exits remain closed until each person asks for "help." The exit only opens up for the person asking for help.

The initiative is usually stopped after 30 minutes even though some clients may still be in the maze, usually because they keep going back in to rescue others. At this point, the clients still in the maze are asked to quietly remove their blindfolds and come and join the rest of the group in a circle.

Analysis of the Experience

Different issues can arise within each group during the debriefing. In this case the facilitator began the process by asking people to relate their experience in the initiative to their experience in trying to reach or maintain sobriety. Given the treatment orientation and objectives, discussions have generally focused around: (1) how asking for help assisted people in this initiative, (2) people's choices at the exits, and (3) what "failing to hold on" to the rope represented.

Sometimes people (e.g., adolescents) state that they stayed in the maze because "stepping out" would be "boring." This is a key issue to emphasize in the debriefing since abstinence may seem less exciting than "being in the game." This "exciting" game, however, possesses tragic consequences for many substance abusers. Some other important metaphors to discuss may include:

- To "let go" of the rope is to lose a chance to achieve abstinence.
- The feelings of abstainers observing others "lost" in the maze of abusive substances.
- Metaphorical techniques participants used to "find an exit" to abstinence (e.g., the struggle of "searching").
- Interaction with others searching for abstinence in the maze.
- The inability to communicate while searching for abstinence.
- The role of hospitals/treatment centers in "placing" clients on the road to abstinence and the role of the client to follow the path and make choices.

It is important to note that the goals for this particular population are isomorphic for clients focusing on the first and second steps of the AA process (e.g., Alcoholics Anonymous, 1976). If the needs of clients are different (e.g., focusing on ninth or twelfth step issues), the initiative should be structured differently. Therapists with other orientations or theoretical structures for treating substance issues would obviously frame their isomorphs differently based on the treatment objectives. It is critical for therapists using this technique to be clear on the objectives of therapy or the use of

It is also important to note that the creation of therapeutic isomorphs can also vary based on the characteristics of the therapeutic population. This example has been used successfully with a variety of client groups, including adolescents as well adults, men and women, and clients from African-American, Anglo, or Chicano cultures. Individuals possessing various interpretive frameworks require different therapeutic introductions and adventure experiences to produce equally beneficial results. Just as it is important for facilitators to tailor experiences to specific therapeutic goals, it is equally important to consider each client's background in the assessment and prescription of therapeutic interventions.

Footnotes

1 This reading is adapted from second Chapter in Book of Metaphors: Volume II. To receive a copy of Book of Metaphors: Volume I, send a copy of an activity and the manner in which you facilitate it to Michael Gass, Book of Metaphors, NH Hall, 124 Main Street, UNH, Durham, NH 03824. By doing this you receive a copy of Volume I, aid in the development of the third Volume, and add to the richness of what the field is accomplishing. If possible, follow the format that exists in this Book to make it more readily usable for others. This format consists of the following seven sections:

A. Title -- Use a title for the learning experience that mirrors the population and resulting change of the activity
B. Introduction -- describe the population this experience is designed for, when it might be used in a progression (in the beginning as an assessment activity, as an intervention, for the termination of the group, etc.), what some contraindicating or limiting factors might be, other information, etc.
C. Goals -- describe the goals that this activity reaches. Rank them in order of importance if possible.
D. Set-up -- describe the logistical set-up needed for the activity, including safety (e.g., emotional, physical) considerations.
E. Sample presentation – in a language that is appropriate (e.g., respectful, appropriate intellectual level) for the client, write out the "frame" or presentation you would use as a facilitator to enhance the client's experience.
F. Logistics -- describe those things that you would do as a facilitator during the activity to enhance the value of the experience.
G. Debriefing -- emphasize those issues that occurred during the activity, being especially sensitive to client's past behaviors, current needs, and future considerations.
H. Your name, address, and phone number -- state this so other interested professionals can contact you and celebrate your work!

2 For further references and readings in the area of adventure therapy, the reader is encouraged to explore the following resources: Bacon and Kimball, 1989; Gass, 1993, 1995; Gillis & Bonney, 1986; Schoel, Prouty, and Radcliffe, 1986; and Tobler,

3 It is important to recognize that as initiatives/ropes course elements are adapted for specific educational or therapeutic uses, the field must not forget the debt it owes to the originators of these activities (e.g., Rohnke, 1989) who made such powerful mediums possible. These activities are not adapted to minimize the creative work these pioneers have accomplished, but to build even greater bridges for educational and therapeutic change.

4 This activity is used most appropriately after a series of progressive activities that allow participants to look at such powerful issues in a safe manner. For example, it should be used with groups who have: (1) worked together for an appropriate period of time, (2) already established a sense of group identity, (3) members that can feel relatively comfortable and safe when blindfolded, and (4) experienced previous adventure experiences involving issues of trust, support, risk, and challenge. To introduce an initiative with this much confrontation to unprepared clients would contraindicate treatment and be unethical.

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Biography

Michael Gass is Chair of the Department of Kinesiology and Coordinator of the Outdoor Education Program at the University of New Hampshire. He also is a Professional-in-Residence at the Marriage & Family Therapy Center at UNH and Director of the Family Expedition Program. He has served in a number of roles for AEE, including President in 1990. He recently published the edited second volume of the Book of Metaphors for AEE.

EXPEDITIONARY LEARNING OUTWARD BOUND: A DESIGN FOR THE NEW AMERICAN SCHOOLS DEVELOPMENT CORPORATION

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Abstract
Based on the philosophy, experiences, and pedagogies of Outward Bound, Expeditionary Learning addresses the issues of instruction, curriculum, logistics, and staff development in public education. Using the 10 design principles, students become 'crew' rather than passengers in the classroom.

What is Expeditionary Learning?

Drawing on the experience and ideas of Outward Bound®, Expeditionary Learning begins with the notion that learning is an expedition into the unknown. Expeditionary Learning is informed by ten design principles and organizes students' education into purposeful expeditions of inquiry, discovery, and action.

Expeditionary Learning recognizes that all students can learn and that there are many routes to knowledge. It places equal value on students' character and intellectual development. Families and communities are important partners in teaching and learning, strengthening connections between school, home, and community.

What is a typical school day like?

Gone are the ringing bells, rows of desks, and fill-in-the-blank worksheets. For all or most of the day, students and teachers are engaged in challenging learning expeditions. They explore a topic or theme in depth by working on projects that call for intellectual inquiry, physical exploration, and community service.

On a given day, their explorations may take them outside the school building to do scientific research in natural areas, conduct interviews in local businesses, or carry out a range of other fieldwork assignments.

Each day provides opportunities for quiet reflection -- time for students to write in their journals, gather their thoughts, and reflect on what they have learned. Students work individually and in small groups. Together they learn to draw on the strengths of a whole class and are not separated into "ability groups."

What are the features of Expeditionary Learning?

Each Expeditionary Learning school represents a unique expression of Expeditionary Learning's ten design principles and program components. Features which can be found in every school include the following:

- Schools and classrooms are structured with flexibility of site, timetable, and student groupings.
- Teachers work collaboratively through team teaching and shared planning time.
- Students work with the same teacher(s) for more than one year.
- Schools participate in shared decision-making.
- Tracking is eliminated.

How will we know that the students are successful?

Expeditionary Learning's standards are rigorous, set high performance thresholds, and allow for students to demonstrate achievement in a number of authentic ways. To assess students' success in meeting these world class standards, Expeditionary Learning uses the following tools:

- Portfolios
- Critique Sessions
- Self-Evaluation
- Performance Tasks
- Benchmarks Assessments
- Evaluation Conferences

How does Expeditionary Learning change the role of the teacher?
Teachers are the key to Expeditionary Learning's success. As designers of Expeditionary Learning curricula and guides of learning expeditions, teachers must be engaged in their own learning process as well as that of their students.

Instead of working in isolation behind closed classroom doors, teachers collaborate closely with colleagues, family, and community members. This openness and collaboration ensures rich and high-quality learning experiences for students, and significant professional growth and renewal for teachers.

Expeditionary Learning Outward Bound® Design Principles

Learning is an expedition into the unknown. Expeditions draw together personal experience and intellectual growth to promote self-discovery and construct knowledge. We believe that adults should guide students along this journey with care, compassion and respect for their diverse learning styles, backgrounds and needs. Addressing individual differences profoundly increases the potential for learning and creativity of each student.

Given fundamental levels of health, safety and love, all people can and want to learn. We believe Expeditionary Learning harnesses the natural passion to learn and is a powerful method for developing the curiosity, skills, knowledge and courage needed to imagine a better world and work toward realizing it.

1. **The Primacy of Self-Discovery**
   Learning happens best with emotion, challenge and the requisite support. People discover their abilities, values, "grand passions", and responsibilities in situations that offer adventure and the unexpected. They must have tasks that require perseverance, fitness, craftsmanship, imagination, self-discipline and significant achievement. A primary job of the educator is to help students overcome their fear and discover they have more in them than they think.

2. **The Having of Wonderful Ideas**
   Teach so as to build on children's curiosity about the world by creating learning situations that provide matter to think about, time to experiment, and time to make sense of what is observed. Foster a community where students' and adults' ideas are respected.

3. **The Responsibility for Learning**
   Learning is both a personal, individually specific process of discovery and a social activity. Each of us learns within and for ourselves and as a part of a group. Every aspect of a school must encourage children, young people, and adults to become increasingly responsible for directing their own personal and collective learning.

4. **Intimacy and Caring**
   Learning is fostered best in small groups where there is trust, sustained caring and mutual respect among all members of the learning community. Keep schools and learning groups small. Be sure there is a caring adult looking after the progress of each child. Arrange for the older students to mentor the younger ones.

5. **Success and Failure**
   All students must be assured a fair measure of success in learning in order to nurture the confidence and capacity to take risks and rise to increasingly difficult challenges. But it is also important to experience failure, to overcome negative inclinations, to prevail against adversity and to learn to turn disabilities into opportunities.

6. **Collaboration and Competition**
   Teach so as to join individual and group development so that the value of friendship, trust, and group endeavor is made manifest. Encourage students to compete, not against each other, but with their own personal best and with rigorous standards of excellence.

7. **Diversity and Inclusivity**
   Diversity and inclusivity in all groups dramatically increases richness of ideas, creative power, problem-solving ability, and acceptance of others. Encourage students to investigate, value and draw upon their own different histories, talents and resources together with those of other communities and cultures. Keep the schools and learning groups heterogeneous.

8. **The Natural World**
A direct and respectful relationship with the natural world refreshes the human spirit and reveals the important lessons of recurring cycles and cause and effect. Students learn to become stewards of the earth and of the generations to come.

9. **Solitude and Reflection**
Solitude, reflection, and silence replenish our energies and open our minds. Be sure students have time alone to explore their own thoughts, make their own connections and create their own ides. Then give them opportunity to exchange their reflections with each other and with adults.

10. **Service and Compassion**
We are crew, not passengers, and are strengthened by acts of consequential service to others. One of a school's primary functions is to prepare its students with the attitudes and skills to learn from and be of service to others.

Biographies

Scott Gill is presently on leave of absence from the Dubuque Community School District and is a School Designer for Expeditionary Learning Outward Bound. Scott's experience includes fifteen years as a secondary classroom teacher in math and science, a Dean of Students at a Junior high, a district curriculum consultant for math and science, and consultant. Previous to teaching, Scott was a loan officer and branch manager for Dubuque Bank and Trust Co., one of the partners in a program called "Explore", for young people and adults which led into opening a camping equipment store called Explore Outfitters. Scott also has been a camp director for many years and a wilderness expedition leader for scouts and private groups.

Nora Gill and **David Carnahan** are educators in an Expeditionary Learning School.

SOLUTIONS MAKE LIFE EASIER: AN INTRODUCTION TO SOLUTION FOCUSED THERAPY AND ITS USE

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Abstract

This session, *Solution Focused Therapy and its Use*, is an introductory discussion of Solution Focused Therapy. Participants will explore the foundation, assumptions, and structural use of Solution Focused Therapy as a therapeutic tool. The group will participate in experiential activities incorporating Solution Focused concepts.

Clients often come to therapy blinded to any positives or past solutions by the negative emotions evoked by their current problems. Similarly, participants in adventure activities are often unable to draw upon their resources and experience due to emotions evoked by their current problems. This set of circumstances is a basis for the possible inclusion of solution focused therapy in adventure activities.

An important building block of solution focused therapy is language. Many therapies rely on questions. However, solution focused therapy uses questions and answers to form a series of sequences or "solution speak". These sequences are carefully formulated to evoke thoughts, feelings, perceptions, behaviors which lead to real or imagined solutions. Any solution is recognized as an exception to the problem. The most basic skill a solution focused therapist must master is the recognition of exceptions.

The use of this therapeutic modality relies on the therapist understanding, using and believing the seven basic assumptions (See Solution Focused Therapy Assumptions handout). Belief in these assumptions is essential to maintaining a solution focused mindset.

Solution focused therapy relies on a superstructure with junctures to provide the therapist/facilitator a basis for using the assumptions. Joining with clients is an important initial process. As important are the opening questions that are used. They set the tone, and provide a snapshot of what brings clients to this place today, and establishes a solution focus by exploring what they would like to see differently.

The therapist may be able to explore those things that are already working by reviving past solutions. At the same time the continued use of solution speak encourages problems to be talked about in the past tense. Questions become interventions, such as, "How is that different from the way you might have handled it?" The sequences of questions and answers continue to refine goals for clients and therapists.

If participants in a low ropes challenge course become stuck, and seem to be unable to provide any exceptions, then a solution focused facilitator might use another juncture in the superstructure to create new solutions. By asking future oriented questions, visualizing a future and painting the picture as complete as possible participants begin to see light at the end of the tunnel.

If clients can find no exceptions, and have no vision of a future without the complaint then the therapist interrupts the complaint pattern. She does this by assessing the perception of how the clients view the problem, and trying to detach them from it.

As time progresses group themes become clear. As themes develop, the facilitator/therapist clarifies them into messages that impart important information, refine the goals and let the group know that they are being listened to. An example of such a question is, "You are in a tough spot, how have you dealt with it before?" This may be followed with the message that change is slow and that it takes practice.

Therapists work with the client to maintain change. Cheerleading or making statements that give positive feedback is useful for those clients who hold back from recognizing their own successes. Flagging the minefield is another activity which recognizes the clients' concern about the possibility for a relapse to the old ways, and reviews those things that helped them be successful. These and other techniques allow clients to continue to access their resources and draw upon past experience to deal with current problems.

Assumptions of Solution Focus Therapy

1. Do no harm; although doing harm would probably take considerable planning and effort.
2. It is not our problem; we do not have to fix it.
3. Success is a negotiable concept.
4. A change in one part of the system frequently leads to chaos; when the confusion dies down, entropy will do its best to get things back the way they were.
5. One thing at a time. If you feel like you are going in too many directions at one time, you are probably going in too many directions at one time.
6. The customer is always right.
7. Genuine empowerment is when people walk away saying, "Those are nice folks, but I managed to solve my problems pretty much on my own."

Resources

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Biography

Mark Gillen is a licensed psychotherapist in the state of Wisconsin. He has practiced solution focused therapy at On Belay Youth and Family Services for seven years. Mark studied at the Brief Family Therapy Institute in 1988, and has had ongoing solution focused supervision with Eve Lipchik since 1989.

ATTEMPTING TO SEED LONG TERM CHANGE USING ABC WITH ADJUDICATED YOUTH: THE CO-OP AND CHALLENGE PROGRAMS OF PROJECT ADVENTURE

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Abstract
Our experience at Project Adventure's Covington office since 1990 with CO-OP, the sixteen week drug treatment program for adjudicated adolescents, and since 1981 with Challenge, the six week program for adjudicated youth is that many seeds for change are sown during the intensive treatment portions of the programs, but not all seeds take root. We feel we have cultivated 'seeds' from our experience with adjudicated youth that others may find useful.

Project Adventure began alternative treatment for adjudicated adolescents in 1981. In the spirit of experiential learning we have developed over the years several 'seeds' we feel are crucial to long-term change when working with adjudicated adolescents. This paper will briefly discuss the content of the six-week Challenge and 16-week CO-OP programs. The group process and logical consequences used by Project Adventure are felt to be a mainstay of our success and will be discussed in more detail. We will finish with a brief description of some of our evaluation results.

Challenge

Challenge is a short term (six week) intervention program that for many youth offenders offers an alternative to being "locked up". The program seeks to effectively meet the educational, social and personal needs of juvenile offenders and strives to develop positive behaviors and attitudes of the clients toward school, themselves, their peers, adults and their communities. A balance is sought between recreation and education that maintains interest and motivation in the clients, and at the same time provides the structure that is demanded in a public school situation. Additional motivation is acquired through the client's knowledge that successful participation can shorten his obligation to the juvenile courts whereas unsuccessful participation may lead to placement in a Youth Development Center.

Objectives of Challenge include: (1) developing a positive attitude in youth towards educational goals as measured by a return to an educational setting and adequate attendance upon return; (2) developing a positive attitude in those youth toward their community, peers, adults, work setting and/or authority figures; (3) assisting in alleviating family conflicts; (4) increasing an individual's self-esteem, trust, self-discipline, communication skills, decision making skills and improving the client's peer and adult relationships; (5) decreasing involvement with the juvenile justice system as measured by the number of youth who have continued involvement with the juvenile justice system and/or are institutionalized after the completion of the program; and (6) maintaining cost effective treatment when compared to the cost of placement in a Youth Development Center.

The three components of the Challenge curriculum are: (1) academics (basic living skills) -- including citizenship and laws, career development, budgeting and banking, map and compass reading, first aid, sex education and life skills (such as job interviews); (2) adventure -- which may include field trips, group initiatives and games, trust activities, problem solving and ropes course experiences; and (3) counseling -- group and individual. The academics, activities and counseling components are designed to be cohesive and compatible with the Adventure-based Counseling (ABC) model that is set forth in *Islands of Healing* (Schoel, 1988).

Academics are taught in a classroom setting, in an outdoor environment and with hands-on activities. Adventure experiences, such as backpacking, rock climbing, canoeing, ropes course and group and individual initiatives, are all uniquely valuable in helping youth develop their capacities in areas of trust, communication, problem-solving. Clients camp out at the Rainbow Lake, Georgia site during the first and third weeks of their program. The fifth week involves a short term (five-day) expedition in the mountains or at the coast of Georgia. The adventure component of the program is designed to focus on personal responsibility for one's own behavior. In these activities, the environment is totally new and there is a certain amount of uncertainty entailing substantial stress and requiring cooperative functioning to insure the safe and successful completion of the experience.

The counseling component utilizes traditional counseling models and the ABC model. The adventure based counseling model utilizes the initiatives and ropes course activities as the basis for discussion. Positive physical activity provides stress relief and allows the clients to relax their defenses. With defenses down, clients can deal with those issues that are confusing and distressing to them. When the discussion focus is on the direct and observable behavior that is occurring in the group, participants are more apt to deal directly with it rather than remain passive and evasive.

Challenge ends with an awards banquet inviting families and court workers to observe group and individual progress. Evaluations are completed on all clients completing the program and academic credit is transferred to public school when needed.

After nine years of conducting Challenge and witnessing an ever-increasing number of youth entering the program with substantial drug and alcohol involvement, Project Adventure contracted with the state in August 1990 for a longer (16 week) treatment program focused on alcohol and drug treatment. The program began under the name of Choices but was later changed to CO-OP to reflect the cooperative nature of the treatment for court referred adolescents between the State of Georgia's Department of Children and Youth Services[1] (DCYS) and Project Adventure, Inc.

CO-OP

The first phase of the CO-OP program involves eight weeks of intensive treatment. This phase utilizes outdoor camping, team building initiatives, and challenge ropes course experiences to supplement a 12-step drug treatment in a supportive group atmosphere. Approximately 12 clients (average age 15) and 2 counselors (with a 3rd, back-up counselor) participate in the second phase together. The clients live in homes staffed by Project Adventure home counselors. In the homes the clients learn skills of living that include meal preparation and home maintenance.

The second phase of the program focuses on transitional living skills such as attending a local high school, GED preparation and job preparation. Project Adventure's staff work with the client's family and court service worker to aid in a successful transition into the home community that helps maximize the recovery effort. Project Adventure follows each client with home visits for up to 6 months utilizing community resources and drug screening to ensure treatment success. Not all clients are judged suitable for a home placement and either are placed in an alternative living situation or stay in Project Adventure's independent living program where they become employed.

Family Day

Both CO-OP and Challenge programs include an opportunity for parents and families to participate and observe the different aspects of their adolescent's program. A one-day "family day" is offered as an opportunity for families to experience activities together and to discuss future plans with the guidance of the Challenge or CO-OP staff.

Intake Process and Living

There are six Challenge courses and four CO-OP programs offered per year at the Project Adventure, Rainbow Lake site in Covington, Georgia. Clients are referred to either program through the Project Adventure office by court service workers. Referrals are accepted daily and are evaluated for the next scheduled program. Referral packets include: Social history, order of commitment, treatment plan, medical report with immunization form, birth certificate, psychological/RYDC testing (if available), school transcripts, classification profile and screening committee placement form.

After the interview process is completed, a coed group of 11-14 clients are chosen to participate in the program. No client is disqualified from the program due to race, sex, age, intellectual skills, medical history (unless pregnant) or religion. CO-OP clients must meet DSM criteria for alcohol or drug abuse or dependence. Our preferred age range is from twelve (12) years to seventeen (17) years of age. The clients are asked to sign a conditions of placement agreement in order to participate in the program.

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[1] George Napper is Commissioner of the Department of Children and Youth Services, State of Georgia, Atlanta, GA. The author is also indebted to Sandra Stone and Marylou Mandel of the Office of Research & Planning for data included in this study.

Challenge and CO-OP each utilize single gender homes for the clients to reside in when they are not camping. Home counselors help clients transfer the skills of living in the outdoors to living within a home. Clients are responsible for cooking, cleaning, and managing their home under the guidance of a home counselor.

A behavioral point system is used both in the home and during the day treatment portions of the program. If a student 'makes points' he or she is eligible for a weekend activity; if they do not make points, they participate in a work detail during the weekend.

One of the hallmarks of the success of CO-OP and Challenge is the use of the group process. Teaching clients to 'call group' on their peers for misbehavior or to discuss a process for solving an initiative is a major task during the first weeks of both programs. A discussion of the variety of groups and the consequences given by peers for misbehavior is fundamental to understanding a primary 'seed' for adolescent change in Challenge and CO-OP.

Types of Groups
Groups are called by clients for a variety of reasons. It is not uncommon for clients to 'call a group' to discuss a method for solving a group initiative. The group structure is also used to conduct debriefings of activities and initiatives. Clients can also call a 'feelings' group to express how they are feeling at the moment. The most common and sometimes misunderstood group by the public are consequence groups. Such groups are highly structured and run by a designated leader (usually the one who calls group). To speak, a client must raise his or her had and be recognized. Any decision made is voted upon with a majority voting deciding an issue. Staff will 'step in' if decisions are either much less than or more than what would be considered 'reasonable' decisions.

Logical consequences are actions or ordeals that must take place once a rule has been broken. Consequences that "fit the crime" are thought to work better than those that appear to the adolescent to have no logical relation to what they have done. For example, washing one's mouth out with soap was a logical consequence for obscene language. However, in this day and time, such a consequence would not be appropriate in a treatment program due to health concerns and the potential for the consequence to be abused. A logical substitute consequence for the same behavior is for the adolescent to wear a bandanna across his or her mouth as a reminder of speaking appropriately. Symbolic (logical) consequences lose effectiveness if given for more than 24-48 hours.

Examples of consequences given by CO-OP and Challenge clients are in Table 1.

Table 1

Type of Consequence	Logical Meaning of Consequence
Brick	Refusing to let go of a bad behavior
Pot	Pity pot - feeling sorry for self
Nose/ storybook	Lying
Signs	Responsibility; devaluing; putting a label to public as a reminder of issue "I will not steal snacks I will stay focused; I will not raise my voice during group";
Thinking Cap (shower cap)	Forgetfulness (responsibility); not thinking before they speak
Mask/Glasses	Hiding behaviors; not being honest with self; masking true feelings by acting silly or acting out
Gag	Inappropriate talk (cursing); romancing drugs and alcohol; talking too much
Badge	Acting as if they are junior staff
Baby bottle/pacifier	Childish behavior; spoiled or immature
Microphone	For singing all the time
Mirror	To be held in front of own face when giving feedback; for those clients who tell others things that they themselves need to hear
Pocket book	Guys who always pay attention to girls
Tape recorder/Video tape	For someone who repeats themselves; contradictions of what they've said earlier

For repeated violations of rules, more severe consequences are given. Experience has shown that not paying attention to a group member or "isolating" them is an effective logical consequence for not participating in behavior that inhibits the group. With isolation, the individual participates in most group activities through observation, but sits apart from the group and is not spoken to by any group member nor is he or she able to speak to anyone else. "Severe isolation" removes the group member from the group, usually placing them where they can be monitored by staff but have no contact with peers. These more severe consequences are given in hopes that the desire to be part of the group and the time to think about what has been done to prevent being a group member will help change behavior. The logical consequence for violations of 'severe isolation' would be expulsion from the program. Expulsion is a severe consequences that must be earned by the adolescent through either committing a serious rule violation or through repeated rule infractions that demonstrate the inability to follow the rules of the program.

One of the most critical training points made with new staff is that consequences are never given to shame clients. Consequences are only given by peers or staff as a direct result of client misbehavior. Consequences are powerful, concrete reminders of misbehavior. As powerful as the consequences are, they also can be misused. Persons who visit Project Adventure for training or to purchase materials are often confused by the appearance of the physical consequences. As a staff we remain aware of the power of the consequence as a behavioral modifier and utilize the full value contract as a way of providing checks and balances on each other for their appropriate use. Outside of the power of the outdoor and adventure components of the program, the group consequences are perhaps the greatest 'seed' of Project Adventure's success with adolescents.

Summary and Discussion
Using reduced involvement with the juvenile authorities, court service workers, and police as an indicator of success, both the CO-OP and Challenge programs run jointly by the Department of Children and Youth Services and Project Adventure, Inc. have been successful. Most of the recent data has been collected on CO-OP. Nearly three quarters (72%) of those who complete the 16 week CO-OP program are not costing the taxpayers of Georgia money that they would be costing if they were locked up or otherwise involved with personnel of DCYS or law enforcement. Based on cost projections for institutionalization and drug

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and alcohol treatment in the State of Georgia[2], Project Adventure is saving the taxpayers money. Based on a per diem cost of $109 per client in Project Adventure's alcohol and drug treatment program for clients who would otherwise be incarcerated, Project Adventure cost $4500 less per client than the estimated cost of incarcerating and treating that same client[3] (with a much higher success rate in the CO-OP program). Project Adventure's more conservative success rate (69%) compared to the 72% DCYS success rate for the same clients, point to a program that is working well.

It is critical that funding be maintained for the intensive and transitional portions of the current alternative treatment funding. In addition and perhaps more importantly, the data clearly show the average recidivist gets into trouble **one month after** one-on-one follow-up contact stops. This strongly suggests that increased funding for additional aftercare counselors plus increased funding for longer aftercare follow-up would be an investment in the long term success of CO-OP and Challenge. This long term reduction of costs to the taxpayers of Georgia could also benefit from increased funding to understand how and why 28% of the clients become recidivist. Based on past performance, such an investment is of low risk to taxpayers and has tremendous potential for high gain to youth of Georgia who are most at risk for being a heavy burden on the adult correctional, mental health, and substance abuse systems of the State.

The conclusive test of Project Adventure's cooperative effort with the Georgia Department of Children and Youth Services with both Challenge and CO-OP will continue to be measured by the maintenance of these positive changes following discharge.

References

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Biographies

Lee Gillis is the therapeutic strand manager for Project Adventure, Inc. and Associate Professor in Psychology at Georgia College.

Cindy Simpson is the Director of Project Adventure's Covington, Georgia office and the originator of the Challenge and Co-op programs.

Stan Smith is a primary counselor for the Co-op program and workshop trainer for Project Adventure.

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[2] Estimated costs of juvenile commitments for nine months of incarceration is $27,592 per youth according to Georgians for Children (1993) *The 1993 Georgia Kids Count Factbook.*, Atlanta, GA.

[3] $27,592 for 9 months of incarceration and $6750 per 6 months of substance abuse treatment is more than the $105 per diem for 16 weeks of treatment.

ISLANDS OF HEALING - REVISITED: SOME SEEDS OF CHANGE FROM THE SECOND EDITION

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Abstract
Since 1988, *Islands of Healing* has provided many adventure-based counselors with practical 'seeds' of wisdom that have led to powerful change in the lives of their group participants. The concepts of *Islands* have been revisited as the book approaches release in the second edition. This workshop will be an interactive sharing of new ways some old 'seeds' will appear in the new edition.

Islands of healing is a metaphor for exploration in safety. It provides an image of a place that has both preventative and restorative powers. The physical nature of many of Project Adventure's Adventure Based Counseling (ABC) activities allow practitioners of differing theoretical backgrounds to use challenging activities and to design a curriculum appropriate for their unique contexts.

Counselors and clinicians from all backgrounds have all been able to interpret the ABC model as presented in workshop trainings and *Islands of Healing* (Schoel, Prouty, & Radcliffe, 1988). PA has encouraged the interpretation process. When applying the activities to different populations, the ABC leader's skills at being open to creative adaptation are significantly tapped. Why, some workshop participants ask after being back home for a few weeks, did the activities work so smoothly during the training and are failing so miserably now? A few questions help confirm that the population the participant is working with now is vastly different that the one with which he or she trained.

The second edition of *Islands of Healing* begins with a new look at theory followed close on by a fresh cut of the Project Adventure *core values* (which include the five aspects of the FVC). Thorough discussions of group types in relation to activity selection and psychological depth are then explored helping the practitioner make more informed judgments. The workshop for which this paper is a preliminary write-up, will discuss several other updated concepts as well as provide activities which match the updated thinking around the ABC process.

Population

Questions like *What is this group like? With whom are we working today? Can this group handle* (pick an activity e.g. trust run (QS))? have become central to framing an ABC experience. Groups with educational goals and volunteering populations are sometimes much easier to manage than groups where participants are involved under some illusion of choice (e.g., either come to our adventure based program or stay in jail!). Such 'coerced' clients respond differently in attitude and participation than those who actively volunteer to be involved in the ABC process.

An ABC program needs to be able to differentiate the type of population they are working with and the ABC counselor needs to tailor activities that match the educational - treatment balance and address the voluntary - coerced attitudinal differences of the groups. Good program design requires planning sequences and briefing strategies that account for these two important population continuums represented in Figure 1 below.

Groups are rarely in 'pure' forms so we use the circle in Figure 1 to allow for the ABC counselor 'plotting' the group with whom they are working on the part of the circle that most accurately addresses the mix of education and treatment offered and the extent to which the group consists of clients who are volunteering to be in the program and clients who are court-ordered or otherwise coerced for treatment.

Group "Type"

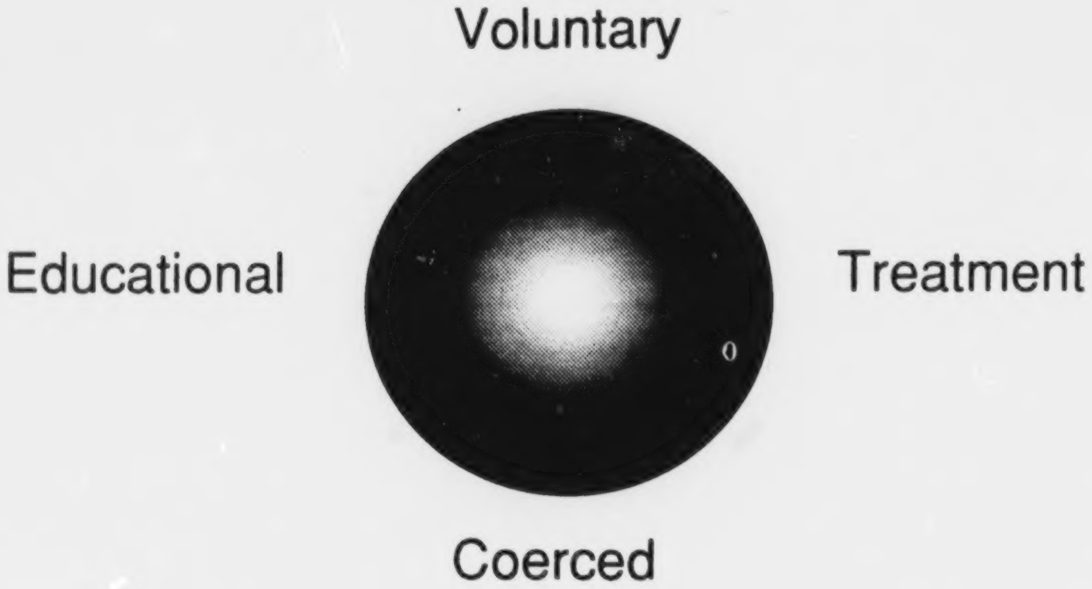

Figure 1

Description of Continuums
Both continuums are briefly examined as they relate to goals and content. While these areas are not all inclusive, they can give the ABC program direction.

Educational. Many training groups, teacher-led groups, and enrichment groups come closer to the educational side of the figure above. Program content may be more prescribed than in a treatment group. For instance there may be a curriculum that guides the leader to cover certain topics in a particular sequence. The leaders experience and flexibility for presenting material using the adventure wave are central to delivery in this arena.

Groups that focus around topics such as communication, problems solving, empathy training, or have specific programs for couples issues or family concerns might be engaging in more educational programming.

Treatment. Groups that consist mostly of clinical populations such as can be found in hospitals, outpatient clinics, or in residential treatment centers would represent the opposite side of the continuum from purely educational groups. These participants are in the program due to some diagnostic label or particular choice they or some other(s) have made.

While the topics of an ABC treatment group may look similar to an educational group to the outside observer, the specificity of briefings and the intensity of debriefs following the ABC experience with a treatment group would be one way to distinguish it from educational groups. Such intensity would be noticed in how the topic was related by the leader to that individual group member's specific issues. Thus while communication might be the topic, that particular individual's communication style with other residents/patients, staff, and family would be 'fair game' for the treatment process.

Voluntary. When participants come to an ABC experience purely by their own accord, they are considered voluntary. Examples of such groups are training sessions offered by Project Adventure to train-the-trainer in ABC. Groups of college students or church groups involved in an ABC program would also be considered voluntary.

Coerced. ABC work has historically had to deal with the reluctant participant. The origins of ABC are working in schools systems with 'special needs' populations. The trick for most ABC leaders in working with populations was not making the 'alternative' experience so much fun that students would break the rules to be able to join or stay in a FUNN adventure group.

Adjudicated adolescents, 'at-risk' individuals, inmates and other such incarcerated populations are perhaps the best example of a coerced group. However, often times teachers and school counselors are also faced with working in settings where participants do not wish to participate fully in the activities. While the content of coerced groups may not differ from a voluntary one, the pace and sequence of activities can present a special challenge. Often group leaders will find that members of coerced groups do not have the same affiliation with the values of the FVC as does the leader. Such groups must often be 'taught' with activities that value of the FVC and why it is such a part of the PA philosophy.

Two continuums are offered that help 'classify' the type of group with which the ABC leader is working. Plotting the group along the educational - treatment **goal** continuum and the voluntary - coerced **attitude** continuum can help in establishing goals for the experience the leader is prepared to offer. In our experience, groups with educational goals that consists of participants who have made their own choice to participate are sometimes the easiest groups with which to work. On the other hand, groups consisting of coerced clients who are mandated for treatment can present some of the most rewarding experiences. Once the population type and attitude are determined, the leader's next task is to establish a contract around the core values of the ABC group.

CORE VALUES in the Adventure Experience

The Full Value Contract has become, along with Challenge By Choice, the central guiding principles of Project Adventure. With that distinction has come its application to a broad range of uses. We have the "Full Value School", the "Full Value Treatment Facility", the "Full Value Community". It is applied to community development, multicultural training, Adventure in the Classroom, team building of any shape and application, violence prevention and treatment, along with the original intention of small group norm setting. We use it at Project Adventure by attempting to be a "Full Value Company." In our own team building exercises, we apply the steps of the contract by setting goals, and giving and receiving feedback in the context of a safe, purposeful environment. It has meant a great deal to us because we have grown and become much more complex over time. Because of the practice of personalizing the contract, we are much better able to understand the complexity of its application to others.

Core Values address the need for effective operating norms. We need normative elements in order to provide a base for functioning in group work. Without appropriate and effective expectation structures, confusion will reign. These values are more than goals one refers to at the beginning of a process, then quickly forgets. They are constructed in such a way that they have become activities, part of the adventure sequential process.

Although these norms are negotiated, and good leadership operates in such a way that group members have input, let there be no confusion: **Adventure Based Counseling is centered on the leader, who has ultimate authority and responsibility for the group**. In practice the group controls many aspects of the experience, because a major part of its reason for existence is the learning (of the participants) to make responsible choices. But the final authority, the bottom line is always the leader. Because the leader necessarily needs to retreat away from an apparently central and dominant role in order for the group to gain power, the maintenance of authority can be questioned, by both the leader and the participants.

The whole initiative approach is aimed at developing group and individual responsibility. We define initiative as: "The group problem-solving process. The instructor sets up the problem, leaving it up to the group to solve it with little or no help except necessary safety considerations. The reliance on the group solving its problems with the answers that come from the group connotes a sense of power and efficacy. Initiative is the primary avenue toward that sense of group empowerment." (Schoel, Prouty, & Radcliffe, 1988 p.34) Hence there is a need for a normative tool that complements the initiative approach to counseling and learning.

In support of this need we have developed a "process oriented" tool called the **Full Value Contract.** It is process oriented because it allows for negotiation within its set parameters. "What is safety," or, "what are your goals", or "how do you want to describe the operation of our group?" It is process oriented because it encourages expression, innovation, and growth. There are five elements of the contract. These are:

- **Be Here** ***Be present for the opportunities available in this experience. Be ready to work together as a group.***

Just because an individual has agreed to participate in a group doesn't mean that she has signed on to be "fully present". Certainly in most cases it is better to attend as opposed to not being there physically at all. At the same time, mere physical presence is not enough, at least for any real growth to take place. Participants at some point must be encouraged to become "involved" to be here, now.

- **Be Safe:** ***Take responsibility for creating a safe and trustworthy environment. In all that you say and do, look out for each other, both physically and emotionally. Adhere to certain safety and group behavior guidelines***

Safety, because of the risk factors inherent in adventure activities, is an obvious concern. Those physical concerns, and the need to address them through training and management, prove to be an excellent connective to emotional concerns stemming from interactive behavior. More simply stated, it is easy to talk about the need for attentive spotting and belaying, careful play and the need to stay together on the trail. The internal discounting or "dissing" can be connected to the metaphor of the belay, and the need to keep everyone physically safe. The importance of this physical-emotional connection cannot be overstated.

- **Set and Commit to Goals:** ***Participate in goal setting, for personal use, and for the group. Stay with them, in terms of accomplishment, or revision, or moving beyond into new goals.***

Within any of the adventure activities there is the potential for goal setting. Defined as a "conscious endeavor that is broken down into specifics", we use goal setting as an opportunity measure what we have done and where we are as participants, and to form "intentions" regarding future activity. Because goals are so often unavailable for any *real* work, we tend to ignore them once they have been set (e.g., lose weight, get a job, quit smoking, study more). Our endeavor in the goal setting process is to make them available to us. Availability means that we must be able to practice and measure them. It also presupposes the imprinted possibility of success.

The *context* of the adventure provides an excellent locus for goal achievement, because much of the adventure is based on achievement: problem solving, completion of an activity, of a climb. Things are not strung out over a long period of time. Rather, they are discreet, with a beginning and an end. In that regard, they are measurable. The group carries the individuals as they become accustomed to the process of goal setting. The deeper the confidence, the more able the individuals are able to individualize, or "individuate".

- **Be Honest and Respectful: Speak the Truth:** ***Be honest in terms of perceptions, feedback, opinions, audience. By holding back you may lessen the value for you and others. By plunging ahead when there are no "ears to hear" you may become hurtful.***

Honest and respectful interactions, particularly around behavior, are very difficult for group members to practice. There is something involved in the act of one person telling another person about what they are doing that stirs up a great deal of resistance. Because we know this through fractured relationships, etc., we often choose to simply keep our mouths shut. Yet, the very answer that is needed is often present in the group. So when we ask for a commitment to honesty in regards interactions in the group, that honesty cannot be taken lightly. For it is one thing to deliver a statement to someone, quite another to deliver it in such a manner that it is heard and acted upon.

Often we will confuse honesty with "venting". There is a problem, it makes me feel badly, I'm going to say something about it. But this can be random, hurtful, and ineffective. So we must insist that when honest feedback is given, the attempt is made to back it up with strategies that will help the recipient greet what it is being said with openness.

Project Adventure's Mark Murray states: "Feedback is the most powerful concept we have in group work, and the most misunderstood. As a witness to its use in both trainings and work it takes on the following images: a mask, a weapon, a magical elixir."

Feedback is a fairly new word, and it is unclear how it has found itself into the psychological, training realm. Like confrontation, feedback is a strong word, but not without its negatives. Maintaining a safe environment meant that confrontation and feedback need to be given in a supportive, timely and careful manner in order to protect against hurtful experiences. And, that the feedback discussion could go both ways: the person delivering the feedback could in turn receive it. No one in the group is immune from this growth process. Instruments were utilized to aid in the delivery of feedback .

- **Let Go and Move on:** ***Holding on to thoughts or perceptions or feelings that do no one any good is counter productive. "Letting Go" is also a key element of the learning process. Seek a fresh start for present and future interactions, if it is possible.***

The final addition to the Full Value Contract is the concept of "*Letting go*". We began to use it in 1991, and slowly it has gained acceptance. Group members have a history that they bring and a group itself develops its own history. This history can bog the group down. That is why it is important that the leader carries an implied "newness", a forgiveness, a fresh wave to ride. It is so important for leaders to have this attitude, for if the old business is always there, the chance for new perspectives becomes impossible. However, this idea fueled its own debate, for many felt that the "old business" was growth material, and shouldn't be swept under the rug. Just when the going gets rough may be the critical time for engagement. The resolution to this dilemma is seen in the statement: "holding on to things or perceptions or feelings *that do no one any good* is counter productive."

Decisions around what should be held on to and what should be put on hold, or dropped altogether, are all part of the art of living, an art that is sadly lacking in most of our human interactions. But if we focus on the "that do no one any good" axiom, we are able to make acute decisions about "letting go." For ultimately, memory that is expressed in actions should have some sort of purpose, with the result being enhancement, not deficit.

Conclusion

Leading the Adventure activities requires constant vigilance. How well has this group mastered an understanding and the practice of the core values of Project Adventure? No two groups are ever the same. Because of this, ABC techniques are never "in the can." Leaders with years of experience still scramble during the first sessions, struggling for control of the issues, sometimes just fighting for air as the group deals with the obstacles and tasks presented to them.

We take a risk, too, by stepping away from "normal" techniques, asking people to try activities that are mostly foreign, often awkward, but also fun and exciting. When we challenge and confront people, put pressure on the group to make decisions and play a large role in monitoring behavior around core values, we are presenting an instructional method that many people have never experienced before. We are asking people to go beyond their normal boundaries, and that's hard stuff to do, especially in an atmosphere that is committed to core values. We must be there with all our attention, ready to praise, pick up, listen, adjust, keep the spirits up, respond to the group's mood, as well as deal with difficult behaviors and significant decisions. Such leadership requires a sensitive and committed facilitator. It is our hope that the new edition of *Islands of Healing* will provide an even more solid and updated foundation from which to launch your travel towards shared goals.

Biographies

Lee Gillis is the therapeutic strand manager for Project Adventure, Inc. and Associate Professor in Psychology at Georgia College.

Jim Schoel has been with Project Adventure since its initial funding in 1971. He is the primary author of the classic ABC book, *Islands of Healing.*

TOP TEN SEEDS FOR PRODUCING FUNCTIONAL CHANGE IN ADVENTURE EXPERIENCES

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Abstract
There are a variety of ideas and techniques that work extremely well for seeding change during adventure experiences. While some ideas have been translated from other fields (e.g., family therapy), others have evolved through the ongoing development of adventure programming. The focus of such "seeds of change" have been to assist clients in being a part of more fruitful adventure experiences. Ten such concepts that have been helpful for us are offered for use in your efforts to learn and grow as a facilitator.

Introduction

There are a variety of ideas and techniques that work extremely well for seeding change during adventure experiences. While some ideas have been translated from other fields (e.g., family therapy), others have evolved through the ongoing development of adventure programming. The focus of such "seeds of change" have been to assist clients in being a part of more fruitful adventure experiences. Ten such concepts that have been helpful for us are offered for use in your efforts to learn and grow as a facilitator.

One important caveat to offer is the rationale for these, as well as any other "seeds of change," utilized by facilitators. Such ideas work best when they are embedded in a theoretical structure, offered with the client's wishes in mind, and done truthfully and respectfully. Such seeding can fail to produce positive growth when they don't follow these criteria.

1. **Utilize familiar activities for assessment but avoid 'canned programs'** -- Using a familiar activity (e.g., Group Juggle and Warp Speed; Rohnke, 1985) near the beginning of a group sequence) can help in tailoring presentations to the issues of the specific group with which we are working. The use of a familiar activity in our early assessment can help us scan the group for information such as is requested in a GRABBS technique:

   - What is the group's goal and are they working on it?
   - What type of activities are they ready to do?
   - What is the group's observable affect?
   - How well does the group use their bodies?
   - How well do they behave toward one another?
   - In which developmental stage are they operating?

   A familiar activity allows us as facilitators to have past experience with other groups to compare the current group's performance. For example a group might approach the shift in activities from group juggle to warp speed without any creative thinking towards changing their structure. As a facilitator we observe the group's frustration at trying one (and only one) solution over and over. We notice no respect for ideas and a very strong rule orientation. From the information we observe we might not do a more complicated activity next but focus them on simpler activities which help promote a more democratic leadership style, more team cohesiveness and much clearer communication; perhaps a maze activity.

   Assessment, of course, does not end with the use of a few familiar activities. As hypotheses about the group are confirmed or denied, the leader constantly listens for language from the group and observes actions of group members to monitor the flow (Gass & Gillis, 1995a).

2. **Remember to constantly consider "why" you are there** -- The "for whom am I working" is not a question to be taken lightly in seeding change. Are the individual group members, the group and the client's goals similar? Are they in conflict? Does the group 'just' want to have fun or (even worse) have NO desire to be in the 'required' experience while the client (the one paying the bill) does want

some change to occur? And, are you there to work on your own issues? The 'why' we are willing to run the 100 Spider's Web needs to be foremost in our mind. What information can I get from this group on this day during this experience that can help me meet their goals?

When faced with a situation of 17 angry maintenance staff who were 'required' to attend a day of teambuilding, my answer to the 'why was I there" question and "what do they need now" led to the use of a line up activity based on who wanted to be in the experience the least. Such dealing with the resistance (#4) led to a clarification with the group of why we were there and what the group was invested in doing.

Probably the most important guideline for facilitators is to understand when to say "when" and to know when "too much" is making efforts counterproductive. Learning to be "at peace" during a debriefing session and "trusting the process" often comes from accepting the fact that there will be ambiguous situations and the "unknown" elements of group dynamics often serve the group best when left alone. Two examples of this include:

> (a) Learning what is changeable and unchangeable -- When listening to an individual's/group's goal, listen for things that are stated as "unchangeable" as well as those things that are "changeable." Given this context, where should the focus be? Without limiting the power of the experience, where is the wisdom to know what might be changeable within the group or what is realistically "outside the bounds" of the experience.
>
> (b) In running debriefing sessions, tolerating silence is an extremely uncomfortable experience for most facilitators.

3. Remaining neutral and mobile as a facilitator -- Facilitators work best when able to align themselves with a number of belief systems/realities/client interpretations and not as well when their perspective is aligned with one group member's opinion. Maintaining a sense of neutrality and mobility, without being distant from the client group, tends to serve the facilitator best.

One way to maintain neutrality and mobility is to remember an old Keith King statement of "As a facilitator, I am responsible to you but not for you." This places group members "in charge" of what they obtain from an experience and the facilitator in a flexible role that permits the group to directly experience the benefits of their efforts

4. Implanting circular feedback loops in the group -- One prevalent feature of groups is the recursiveness that can occur between group members (i.e., what one group member does enhances the ability/efforts of other group members). Facilitators who proactively encourage such interaction may further the development of the group.

One method that illustrates this is the use of asking individuals to be "secret feedback" partners for each other. At the beginning of the day/course, have participants draw names of one another out of a hat. It is their assignment, without telling her/him, to watch this person's interaction throughout the day/course and notice what they do well in the pursuit of her/his goal or the team's objective. At an appropriate ending time, each person shares their observations to the group on how well they did. Not only does this tend to heighten the amount of feedback a person receives and the direct "tie-in" to specific actions, it also places the group "on-alert" that some one is watching them for what they do well and that such positive contributions will be shared with the group.

5. Foster the development and expectation for success -- posing the "miracle" question -- Many groups come to experiences not knowing what can happen and sometimes dreading the worst (e.g., "Will I look foolish in front of my colleagues?, How are we going to be able to solve the huge problems confronting us?, How are what we're doing today going to help us in the future?). Re-directing such apprehensions/negative focuses by implanting positive expectations can often be the most important task a facilitator can accomplish.

Based on the "miracle question" format first developed by de Shazer (1985), asking the group to respond out loud to a question that focuses energy toward being successful may work toward solutions rather than dwelling on problems. One format of such a question could go as follows:

"Say at the end of this course you're driving home with another participant. This person turns to you and asks 'What did you think of that experience?' We would like to hear from you what would have to happen in this course for you to truly respond 'That was incredibly valuable -- it couldn't have gone any better.'

Such information, when done at the beginning of a session, can help you assess the value system of the group and what is important to each individual.

6. Assessment through "tracking" -- Based on the work of Gass & Gillis (1995a), facilitators should always be working on creating & revising tentative "hypotheses" on why groups/individuals are acting in a certain manner. One method of obtaining information for developing such hypotheses is through the process of "tracking" a group's/individual's behavior. Such processes allows the facilitator to comprehend clients' patterns of behavior, thoughts, and feelings in a systemic context. One way to track clients is to observe the content of what they are saying, such as:

- What is important to them?
- Are there analogous concepts that might match an experiential technique?
- How do clients describe their issue?

If tracking the content of what clients are saying becomes too complex, focus on the processes of client interactions, such as:

- Who interacts with who in what way?
- What type of behavior leads to success?
- What type of behavior leads to failure?

Once a facilitator begins to understand client processes better, content may become clearer.

7. Dealing with resistance -- Every facilitator encounters some form of client resistance from time to time. Resistance can occur for a wide variety of reasons, and while "blocking" such attempts might prove fruitful at some times, it often fails to address the reason of "why" such resistance occurred in the first place.

One method of dealing with resistance is to view it differently than being in "opposition" with the client. de Shazer (1984) probably best represented such a belief, suggesting when clients "resist" it is their effort to try to help the facilitator find better ways to help them. Two techniques that follow such a belief system include:

> (a) Confusion technique -- Here the facilitator literally states the fact to the client(s) that he/she is confused with what is occurring. Appropriately presenting confusion can allow clients to offer interpretations of what's occurring and their expectations of what should be happening. The facilitator's lack of clarity or "confusion" as to why someone is acting in a certain manner may allow the client to become clearer in these issues. An example may look something like this:
>
> "Y'know, I've probably done over 100 Spider's Webs before in my life as a professional, and I must admit that I've never seen anyone/group really act in this way. I don't know if it's me or the day, but I can't get over how incredibly different this Spider's Web is...usually groups come and do (going through a typical Spider's Web sequence)...but I just don't see this happening with this group...did I say the directions wrong? did I forget to tell you something in the beginning?"

Obviously this technique works well when honest in intent and fails miserably when it is offered in a manipulative manner. Working from those resistant "pieces" that are truly confusing to the facilitator tends to achieve the best results.

> (b) Reframing -- While serving a number of functions, reframing consists of offering up "new" or alternative reasons for behaviors than are previously presented. With reframing, the facilitator looks for reasons why resistance is occurring (e.g., What is the function of the client's resistance?) and why it might be viewed in the client's reality as beneficial. Offering up a new interpretation, or helping the client construct one, can redirect resistance and efforts for change may be enhanced.

One example that recently occurred with one of our clients was the idea of "not participating." As the client explained her actions, her "not participating" was reframed more accurately as "harboring a respect" for two other people's interactions. After presenting this frame, the discussion of the group changed from pointing a finger at her lack of participation to a discussion of how the person's respect both assisted and limited the group, as well as what the group needed to do to maintain respect but attain the full investment of all group members.

8. Listen for action words -- Listening for action words, particularly through the use of gerund (i.e., -ing) verbs. Does a group member describe a process s/he is dealing with in action images? Are they releasing, growing, letting go, trusting, falling, taking on? In William Glasser's reality therapy he asks clients to turn their complaints into action words. Instead of "being depressed," clients are "depressing." Such an action orientation can aid clients in taking some responsibility for what they might be doing to themselves. In adventure programs, such language can bring to mind the image of an activity that can be modified for use in your plan with the group.

For instance, a single mom and son in a family enrichment group talked of the struggle at home. They described a push-pull relationship. I had the image of the "Goldline jousting" activity. Since we were inside, we took webbing and had each pair try and pull the other off balance. The mom exclaimed "this is exactly what goes on in our house" in referring to being upended by her son. I encouraged her to go with the resistance (i.e., let go of her end of the webbing). In so doing she was able to imagine some new strategies that helped her parenting skills.

9. Tailor facilitation efforts to fit by avoiding "canned programs" -- It has become increasingly obvious to us that using approaches that see "one type of program fitting all individuals" fails to reach the true potential that exists with adventure experiences. "Tailoring" programs to meet the specific needs of particular client groups provides facilitators with a greater ability to reach client goals.

Such tailoring demands a certain level of proactive, as well as ongoing, assessment. Knowing general information about a group (e.g., age, gender, ethnicity) as well as specific sources of information (e.g., previous history, diagnostic category) allows professionals to appropriately design programs.

While one may need to utilize a similar set of activities with groups (sometimes due to the physical limitation of the working environment), professionals can custom fit the framing of activities to fit the particular characteristics of the client group. One easy yet sometimes quite meaningful adaptation is changing the name of the activity to mirror one of the client goals. What we're advocating here is to question yourself if you always introduce a Nitro Crossing activity the same way and utilize a story involving poison peanut butter.

Another example of learning to tailor the names, rules, and regulations of adventure experiences to meet client needs is with belay commands (i.e., on belay, off belay). Changing the actual words in the command sequence (e.g., Am I safe? I'm ready to take a risk, I'm here to support you) engages clients in a way that helps the experience fit the objectives they are seeking to accomplish.

10. Look for exceptions to problems -- Solution-focused therapists (e.g., de Shazer, 1988; Walter & Peller, 1992) have stated that answers to client problems can often be found in exceptions to their issues. One example of this is when the facilitator asks the group to identify "when the problem is not happening, what is happening instead?"

One example of this can be found in a situation outlined by Gass & Gillis (1995b). During the middle of an experience, cooperation between group members became quite unproductive. During this time, one participant asked to "stop" the experience to discuss why things were going so badly.

During this discussion, instead of centering clients' attention on discussing those problematic elements that led the group to be uncooperative, the facilitator took a different approach. The facilitator asked the group to identify, analyze, and discuss times during the experience when there were "exceptions" to the problem (e.g., those times when the group actually was cooperating).

If the group states there weren't any such times, the facilitator would ask the group to consider and discuss what it might look like if they were cooperating (i.e., a "hypothetical" exception). To center the clients' "mind set" around such solutions, facilitators can also ask clients to highlight and concentrate on:

(a) What they would look like if they were cooperating better?
(b) What they would be doing differently if they were doing a better job of cooperating?
(c) How they would know they were cooperating better?

Conclusion

Presented here are ten "seeds of change" that we find particularly helpful in our adventure programming work. These seeds can be arranged in a sequential fashion, but they are not presented that way. We also don't suggest that these are the only ten seeds available to do good adventure programming work; we have just found these ten to work for us. We encourage you to experiment with these seeds (assuming you will approach them with a professional sense of competence and responsibility) as well as to come up with your own list of seeds of change that can serve as a guide to your work in adventure programming.

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Biographies

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THE EXPERIENTIAL CLASSROOM: CRITICAL SKILLS AND ESSENTIAL KNOWLEDGE

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Abstract
Experiential education has often had difficulty addressing the needs of classroom teachers. Focused on "affective" growth, academic goals often seem ignored in experiential approaches. By contrast, the Critical Skills Program provides a dynamic, comprehensive model for outcome driven, experiential learning that concentrates on the development of essential knowledge, critical skills, and fundamental dispositions.

This workshop will introduce participants to the key components of the Critical Skills model through an interactive, experiential process modeling the Critical Skills classroom. Through progressive cycles of challenges experienced in a collaborative learning community, we will together determine the important outcomes of what we want students to know, do, and be like, and learn how to use the experiential learning cycle to achieve these results in our own classrooms. Participants will leave this workshop ready to begin crafting challenges for their students targeting desired outcomes.

It continues to be true that the predominant arena for organized education occurs through schools and colleges. Although outdoor, adventure, or alternative settings offer important learning opportunities, to have the broadest impact, Experiential Education has to impact schools. Unfortunately, too often experiential approaches in school have failed to address academic needs and thus are seen as merely "extra-curricular" add-ons. The Critical Skills program, developed by teachers themselves, is a marked contrast to these other approaches and provides a proven model for experiential learning in schools that demand attention to academic objectives that are required in schools. At the same time, it also attends to "character" issues such as collaboration, respect for differences, responsibility, and self-direction that are equally essential to developing good world citizens for the coming years. This program is already a "seed for change" germinating mainly in New England. We'd like to share this well established program with others to help experiential learning flourish in schools throughout the country and beyond.

The Critical Skills program offers a truly effective model of experiential learning infused throughout the school curriculum which has proven effective in classrooms throughout the country. It is a comprehensive and dynamic model that arose from the belief that education must be experiential --that it must nurture interdependence and must enable all members of each generation to develop the judgment necessary to take responsibility for the conduct of their lives, for the shaping of society and for the survival of the planet. Such judgment is the integration of knowledge, skills and standards of ethical behavior that guides decisions, commitment and action.

The Critical Skills Classroom emerged and grew rapidly from the grassroots work of classroom teachers. It is a model that is grounded in research and exemplified in practical applications. It throws open new doors in the walls of what we have come to mistakenly believe are the limitations of the classroom. It allows students of every age to walk through those doors and explore the world through the issues that have meaning in their own lives.

The model connects and integrates the goals, attitudes, environments, and methods that support the development of truly educated individuals with well developed judgment. These are individuals who enter into a lifelong inquiry about the world around them, who have a deep sense of connection to that world, and who are equipped to take productive action within it.

The Critical Skills Classroom is driven by desired outcomes. It is characterized by progressive cycles of problem-based challenges that are experienced in a collaborative learning community. It provides educators with a wide range of options for helping young people of all ages to attain a depth of knowledge and a diversity of skills.

The Critical Skills Classroom model is driven by eight desired outcomes. These outcomes were derived from a decade of classroom-based research. They have great resonance with the recent school restructuring efforts of many communities. The goal of education in a Critical Skills Classroom is the development of individuals who consistently demonstrate that they...

- have a meaningful base of essential knowledge
- possess skills that are critical to the needs of the times
- are responsible and invested owners of life-long learning
- are reflectively self-directed with a strong work ethic
- have a well-developed internal model of quality work
- are trustworthy, have integrity and are of ethical character
- seek to optimize work through collaboration
- are responsible and active members of communities

These are not simple statements of end products -- they give purpose, life and energy to connected cycles of learning experiences over time. They become part of the culture of each classroom and are consciously woven into student challenges. They guide the routine formation of standards for quality work and create the framework for assessment.

The Critical Skills Classroom is, at its heart, student centered education. Both the culture and the instructional approach nurture student ownership and demand an investment in learning. The model fosters student responsibility -- responsibility for oneself and one's peers. As students grapple with relevant questions, issues, and problems, they are directly involved in setting standards for the quality of their work. Each learning experience is an opportunity to "up the standards." Each challenge is also an exhibition of learning -- necessitating that students apply and demonstrate their growing base of knowledge and skills. They develop leadership roles and facilitation skills. They assess their own work and provide feedback to their peers. Over time, they become involved in the crafting of learning experiences. They develop confidence in their ability to pursue ideas. They become full and responsible members of a classroom community that is a model for membership and service beyond the school environment.

Biography
Rick Gordon has been an experiential educator for over 15 years, working in outdoor settings, international travel, community service, school classrooms, and university teacher training.

EMOTIONAL INCIDENTS, ACCIDENTS AND NEAR MISSES: A CRITICAL LOOK

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Abstract
This workshop is designed for practitioners who have encountered or are interested in learning more about emotional and psychological incidents that can and have occurred while conducting adventure based courses, whether they work in therapeutic or educationally based programs. The prominent points of the workshop include the following: Identifying and exploring incidents occurring in the field, examining how they were handled, sharing expertise of the professionals who attend the workshop and identifying systems to help support practitioners, administrators and programs.

Introduction

Working with special need populations in wilderness, adventure and therapeutic camp based settings can be extremely fulfilling and equally as challenging. In examining the trends of therapeutic issues which confront adolescents, special need groups as well as general populations in the 90's, it is equally as important to look at issues that face practitioners who provide specialized therapeutic and educational services in the field of experiential education. Exploring the emotional incident, accident and near miss dynamic that presents on programs can provide invaluable information for practitioners and program administrators to contemplate.

Complex situations that can and do arise on courses can be difficult for both staff and clients to understand and integrate. Staff in experiential education programs working with special populations often need clinical supervision or therapeutic oversight, just as psychotherapists utilize supervision to ponder their work, reflect on their decisions, thus improving their skill. This sharing of information within our profession seems especially critical today. More programs utilizing adventure and wilderness components are emerging, such as those which use para military and psychologically threatening approaches. As a profession, we need to have standards and ethics which address the client's rights, informed consent and safety. The more clear we are, as a profession, of methods which ensure client safety, the stronger our credibility. This workshop is designed (1) to create dialogue between practitioners, administrators about clinical/behavioral incidents which transpire in programs, (2) to increase awareness of the application of certain techniques and philosophies with certain populations, (3) to gain educational and professional insight which participants can take back to their programs to share with other staff, and (4) to take a critical look at what's happening out there with both clients/students and instructors in adventure based and or wilderness programs.

Technical and Clinical Incidents:

In general, as a profession, we have been responsible in developing sound physical/technical risk management plans. Tracking various types of incidents has given the field more credibility and has helped us provide safer programs for our clients. NOLS is an excellent example of a training and educational program which does an exceptional job at tracking, documenting and reporting incidents that are both psychological and physical/technical. Though they are an educational and training program, they do not overlook the psycho-social issues of the students with whom they work. In reviewing their reporting procedures of both clinical/behavioral and technical incidents, it is clear that they have an investment in understanding and analyzing the underlying causes of the incidents, as well as in developing preventive measures. Wendy Talbot, former Associate Director of the Canadian Outward Bound Wilderness School, has developed, written and presented on emotional issues in wilderness programs and does an excellent job in defining terms and creating protocols to address clinical/behavioral incidents in outdoor experiential education programs. These two examples are important to note, as these programs/schools are well established and can serve as models for other programs.

Wilderness Risk Managers Committee and Behavioral Incidents

Recently, the Association of Experiential Education formed the Wilderness Risk Management Committee which is the formal conduit for programs across the country to report both psychological/behavioral and physical/technical incidents, accident and near misses. This comes as great news for the profession, as the National Safety Network provided essential data for years, until it was discontinued. The formation of the committee is an important contribution to ensuring potential program quality and safety. All adventure programs, regardless of their philosophic orientation (educational, cooperate, therapeutic, etc.) are encouraged to report their incident data to the committee, as valuable information can be passed onto programs and increase the body of knowledge in the field at large. Through the efforts of the committee and participating programs who report, the level of national information and networking will be extensive. Reporting behavioral incidents will hopefully become as critical for programs to report as technical/physical.

A Critical Look at Incidents:
The title of this workshop Emotional Incidents, Accidents and Near Misses, a Critical Look, reflects the dynamic play that exists between emotional growth and emotional psychological decompensation, the gestalt of clinical incidents, accidents and near misses. The distinction is important since often, a fine line exists between growth producing and growth stunting, or retraumatizing experiences in adventure based work. Following, are two examples, of incidents that occurred the Santa Fe Mountain Center (SFMC).

Recently, at the Santa Fe Mountain Center, during a program for individuals with HIV/AIDS called Living In The Moment, we witnessed a good example of how a potentially negative clinical incident was avoided. A thirty-eight year old male participant had become visibly shaken while on a ropes course. He stated that he did not want to continue ,and given that we use the challenge by choice philosophy, he was fully supported. During the debrief, he stated since the recent loss of his partner to AIDS, he had spent most of his time trying to stay out of his body and avoid his feelings, by using drugs, alcohol, and meditation. One of the basic tenants of this program was to create a mind, body and spirit experience for clients living with HIV/AIDS. He could function in mind and spirit comfortably, but had an extremely difficult time being in his body. As a result of being scared and tapping into his loss issues, he experienced intense body reactions and emotions surface which he was unsure that he could cope with during the event. If he had been pushed or coaxed to continue to participate in the events, a clinical incident or accident may have resulted. In programs that do not employ the challenge by choice philosophy or for the novice staff, the signs and symptoms that this client presented may have been overlooked, or worse yet, dismissed as weak and unfounded. In this situation, coaxing and encouragement to further "push past" one's comfort zone would be questionable, if not entirely contraindicated. The client was encouraged and supported for identifying his internal state/reaction and for taking steps to ensure his psychological well being. This was powerful, as well as empowering for the client, the group and facilitators. Through group process and a one on one session with a facilitator and therapist, his discovery and willingness to say no to further pushing his "comfort zone" was the glue that perhaps held his psyche together, and allowed him the dignity to set his own limits. From this perspective, the client was the expert and guided himself, with help from the facilitators and his group, to a place of safety, satisfaction, insight and pride. The growth for him came in saying NO. He then identified his recent patterns of coping and gained insight that allowed him to further participate more fully in the program and in his life. The margin for error in this situation was fairly significant and a clinical incident and/or an emotional accident was avoided.

In other cases, as in the next example, the outcome may not be as positive or helpful. Working with a private psychiatric hospital in the late 80's, who contracted SFMC to provide adjunctive, experiential programming proved to be an ongoing learning process. During a day program of initiatives and high ropes, it was decided that all the clients were able to participate in whatever way they felt comfortable. They could opt at any time to choose not to participate. One client, a 31 year woman with a diagnoses of Multiple Personality Disorder who had been ritually sexually abused, had participated in our program the previous week and decided with her therapist and Doctor that she was ready for the challenge of the ropes course. While ascending the first element the birth canal, (a ladder, encased by a webbing tube), she switched to a personality which was new to her as well as the hospital staff. She panicked, scrambled back down the ladder screaming, " there are people chasing me, don't you see the blood and the white rabbits?" Thinking she was going to be killed, she proceeded to scream and sob as she was untied from the system. She pushed away two nurses and her therapist, and began running into the woods. She was contained by the SFMC facilitator and her therapist, who talked her through this altered state, until she returned to her primary personality. She was given a sedative by the nurse and was safely transported back to the hospital. This experience was traumatic to all, the client, the group, the hospital and the SFMC staff.

Could this have been avoided? The SFMC and the hospital staff asked themselves, and all concluded, yes. The SFMC has a screening model and received clinical briefings on each client by the expressive therapy professionals. However, while analyzing the following incident, it was discovered that the hospital psychiatrist routinely prescribed ropes course as adjunctive therapy for clients, having little to no real understanding of the methods or potential therapeutic outcomes. It was discovered upon closer review of the client's chart, that she had been tied up and encircled in a wooded area when she was abused as a child. In essence, by accident the event replicated and tapped into her childhood abuse. This was determined as a causal factor in the terror that lead to her decompensation. The fine line between growth and re-traumatization is sometimes very thin and in this case a critical/clinical incident occurred. Several clinical debriefs were conducted with the SFMC staff and with the hospital staff as a result of this incident and clearer screening by the psychiatrist and expressive therapies department were instituted to help avoid this happening again. Also education was conducted for the hospital staff. SFMC created clearer policy around the screening process and reserves the right to deny participation, if the counselor/instructor feels that doing so would put the client at significant emotional or physical risk. This story is shared in hopes of creating dialogue with colleagues and continuing to examine the prescriptive use of experiential methods with special need populations. The continued collective sharing of our experiences, as in this workshop, will make our profession stronger.

Questions and Recommendations for defining terms and procedures:
Following is a list of questions that may be helpful to explore, whether you are a practitioner or an administrator.

1. Does your program agree on what constitutes a clinical/therapeutic incident. What types of incidents do you want reported? Develop a protocol for your program.
2. Do you have clinical/behavioral risk management policies? If so, how often are they reviewed and updated?
3. Do program staff and field instructors thoroughly understand these policies and procedures?
4. Does the administration conduct trainings to insure understanding of the policies?
5. Does your program have screening and assessment protocols?
6. Do you have a documentation procedure that covers at least the following areas:
   A. Daily Documentation of progress notes on client/student.
   B. Uniform documentation form of clinical/behavioral incidents
   C. A review process by which the incident is analyzed and instructor/counselors are debriefed.
   D. Do staff who conduct therapeutic adventure programs, whether or not they are therapists, receive clinical supervision
   E. Do you have critical incident stress debriefing available, should a group or instructors need one, following a critical incident of any sort?
   F. Are trends and patterns tracked? Aggregated analyses is of great value in tracking when the incident occurred, what activity the client and or group was doing, who the staff were working, etc.

The need for shared information and the collective brain trust of practitioners who encounter difficult situations in the field is compelling. As Wendy Talbot put so well, "We can no longer assume that if something worked in the past that it will work or even be proper today." (p. 33, 1992).

This can apply to all aspects of program delivery, the staff, the clients and the methods employed. It is the hope of these authors, that in providing a forum in which to gain new perspectives, strategies and awareness about what is happening with our clients and staff on an emotional level, in our profession, will help to spread the seeds of change, expand our thought and theory, as well as add to our continued personal and professional growth.

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Biographies

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DIFFERENTIAL GENDER OUTCOMES FOR ADOLESCENT PARTICIPANTS FOLLOWING AN EXTENDED SOJOURN TO THE AUSTRALIAN BUSH

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Abstract
This workshop qualitatively and quantitatively examines the immediate and residual effects upon adolescent participants following a twelve-month sojourn to the Australian bush. Two hundred and one Year 9 students (male n=128, female n=73) at Timbertop (Geelong Grammar School's Outdoor Education campus) provide the basis of analyses. The empirical evidence clearly suggests that differential gender outcomes have been derived from the year long journey.

Introduction

Although Extended Stay Outdoor Education School Programs (ESOESP's) in residential school settings are still comparatively rare, they have the potential to be an important part of the school curriculum. Within the Australian context, where such programs have been established, their *raison d'être* is underpinned by anecdotal evidence rather than empirically established statements of effectiveness.

Evaluation of ESOESP's

The development of substantial and residual effects on personal characteristics and behaviour is no easy task to achieve or to measure in valid and reliable terms. Timbertop was developed on the basis that ESOESP's were effective, however there is a dearth of rigorous studies to support such developments. To date, this program, nor any similar school program either in Australia or overseas, have been systematically evaluated to justify their existence (McRae, 1989 and Gray, Patterson and Linke, 1993).

There is of course, a plethora of descriptive and anecdotal evidence to support ESOESP's. On an intuitive level, practitioners in this field believe that they have an immediate and pronounced impact on participants. This aspect is conveyed by Stapleton (1988:30) when he posits that:

> .....ex-students vowed and declared that they had learnt more in their one year at Timbertop than they had learned in all their school years put together.

In an attempt to substantiate the rhetoric such as that cited above, a full scale evaluation model was developed for Timbertop during 1993 and 1994.

An Insight into the Timbertop Experience

Timbertop, located near Mansfield, is an innovative ESOESP for students attending the Geelong Grammar School, Victoria, Australia. Established in 1952, Timbertop is a co-educational school which provides an outdoor education experience for the entire Year 9 student population (average age 14-15 years), each of whom spends their full academic year in residence. Whilst totally immersed in this bush setting, students engage in outdoor and experiential education whilst simultaneously maintaining a normal academic curriculum for Year 9 pupils in Victorian schools. The outdoor education component of the Timbertop program involves on average, at least three days per week, and may extend up to six days for major expeditions. Regular activities at Timbertop include cross-country running, hiking, cross country skiing, canoeing and a number of locally developed games, both team based and individual, appropriate to the outdoor setting. Each student is required to undertake a solo camping experience near the school, and is assigned to assist one of the local organisations or employers in a community service project. Weekly activity sessions are also included to cater to a variety of hobbies, sports and other personal interests.

Students are assigned to "units" which are self-contained living quarters for roughly 15-16 students. It is a spartan existence as there are no curtains, central heating or fly screens. Once designated to a unit, students learn to live, sleep and shower with one another. Water is heated from wood burning boilers and students are responsible for the managing of their daily routine such as housekeeping, study regimes, collecting and chopping the fuel for hot water or the open fire places which heat the unit. The severity of the elements is heightened by the geographical location of Timbertop. Literally, the place bakes in the summer heat and freezes over during the snowy winter months. As McArthur and Priest (1993:19) eloquently explain:

> Herein lies the nexus of the Timbertop experience -- people learn to live with the reality of consequences due to their actions (or inactions).

Parents are only permitted to visit their child once every ten weeks. In many ways, students are "cocooned" in an existence which is devoid of the many creature comforts and trappings of our modern buffered society. Access to telephones or television is denied, and outside contact is maintained through letter writing or reading the daily newspapers. Quite clearly, the students undergo "withdrawal" symptoms as they are weaned off junk food, television, walkmans and computer games -- but it is all part of the Timbertop philosophy.

Students have an integral and crucial role in the maintenance of the school. Timbertop does not employ domestic help as the students are responsible for duties that would gladden a mother's heart such as cleaning, sweeping, scrubbing toilets, emptying rubbish and serving meals. On a rotational basis, members of each unit are assigned to various jobs such as mail room, recycling, "slushie" in the mess hall, maintaining the school grounds, or unit leader -- just to name a few. In many respects, Timbertop is representative of a microcosm of society, and each individual member must pull their weight to ensure the smooth running of the unique school community.

As such, it can be seen that Timbertop is imbued in the philosophies of Kurt Hahn. For the most part, students emerge from their twelve-month sojourn to the bush with an appreciable improvement in their mental, social and physical development. Similarly, their skills in time management, goal setting, self-reliance, interpersonal relationships and community living have made significant gains. To this end, MacArthur and Priest (1993:19) believe that Timbertop is instrumental in fostering:

> .....the development of initiative, personal integrity, courage, imagination, leadership, self-esteem and a sense of community...(a) heightened self confidence, greater facility in problem solving and a stronger appreciation of the natural environment.

Methodology

The total evaluation package for assessing program impact (both immediate and longitudinal) upon the participants employed both qualitative and quantitative techniques. Qualitative data was obtained through student interviews, personal observation, log books, time line charts and teacher interviews. Quantitatively, data was gathered from three instruments the Real Me Questionnaire {RMQ}, the School Life Questionnaire {SLQ} and a Parent Questionnaire {PQ}. These instruments were designed specifically for this study. For those requiring further information, a thorough overview of the quantitative research tools can be found in Gray et al (1993). Briefly however, the genesis of the quantitative instrumentation was in the identification of the salient components of ESOESP's. These analyse ten subscales which include: Autonomy; personal relationships; social responsibility; health/physical aptitude; environmental sensitivity; academic/cultural achievement; appropriateness of curriculum; quality of teaching; school spirit; and interpersonal relationships. In an attempt to triangulate the data, PQ's were sent to parents roughly nine months following their child's departure from the ESOESP.

The Research Design

The research design follows a conventional pre-test/treatment/post-test design. Questionnaires were administered to the entire school population (n=201) at the beginning, middle and end of 1993. These were also readministered at the end of 1994. The complete data gathering schedule is outlined in Figure 1 below.

Figure 1: Outline of the Quantitative and Qualitative Testing Program

Measure	1993	1994
Real Me Questionnaire (RMQ)		Feb 93; Jun
93; Dec 93	Dec 94	
School Life Questionnaire (SLQ)	Feb 93; Jun 93; Dec 93	Dec 94
Fitness Data	Feb 93; Dec 93	-
Personal Interview	Feb 93; Jun 93; Dec 93	Dec 94
Time Line Chart	Dec 93	-
Log Book	Dec 93	-
Parent Questionnaire (PQ)	-	Sept 94
Teacher Interview	Dec 93	

Discussion and Conclusion

Quite clearly, females have decidedly different educational experiences than their male counterparts (Gilligan, 1993). Practitioners in the outdoor education field would argue that outdoor education is a powerful pedagogical tool (Doherty, 1995; Ewert, 1983; Richards, 1990 and Stremba, 1989). It possesses the inherent potential to reach participants in meaningful ways and counter inequality between the sexes (Bertolami, 1981; Bialeschki, 1992)

Timbertop provides a unique comparison between male and female participants as the school presents the curriculum in a gender neutral fashion. The issues associated with an "even playing field" are addressed throughout the fabric of the workshop. Analysing, differential gender outcomes in and of itself, surfaces some intriguing arguments (Henderson, 1992 and Humberstone and Lynch, 1991). Within this context, the immediate past Headmaster of Timbertop, Simon Leslie cited by Ricketson (1993:26) purports that:

> The girls have had a humanising influence on the school. They are not interested in all the macho stuff, and most of them are more mature emotionally than the boys. They tend to pick up on the philosophy of Timbertop more readily and sometimes help the boys early on when they are struggling to adjust.

Anecdotal evidence gleaned from conversations with teachers at Timbertop clearly supports the suggestion that girls were successful and benefited from the experience provided by the school. McKay, cited by McArthur and Priest (1993:21) hypothesised that:

> .....girls were more positive than boys toward social and personal dimensions of the experience, while boys were more positive than girls about the organisational, physical and environmental dimensions.

In closing, Timbertop represents an atypical case study in its own right. It provides the opportunity to identify potential positive aspects associated with female involvement in outdoor education which has traditionally been considered a male dominated domain (Mitten, 1992 and Warren and Rheingold, 1993) ESOESP's can be justified as an educational adjunct capable of germinating seeds for attitudinal and behavioural change in participants.

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CURRENT DEVELOPMENTS IN LIABILITY ISSUES

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Abstract
We will consider current developments and trends regarding legal liability. These include the role of standards and certification, recreational land use statutes, releases and acknowledgment and assumption of risk, evolving requirements of public land managers, gender issues, and other aspects of risk and litigation management.

The format of the presentation will be lecture, demonstration, and discussions; including, if time permits, small-group discussions.

The purpose is to alert participants to developing trends in legal liability issues, so they can better anticipate challenges to their programs and protect themselves.

1) We will explore the new apparent enthusiasm for standards and certification and the legal implications of adopting or awarding either.

Standards adopted by an organization are a proper and certain point of reference in the event of alleged misconduct. A party adopting standards should, therefore, by participating in the setting of the standards or careful analysis, be certain that compliance is practical and obtainable, or be prepared to justify deviations.

Standards must be current and should be reevaluated constantly.

One can more safely, and perhaps more reasonably, adopt a standard that articulates a result, rather than a standard that ties a staff to a specific way of achieving that result. Consider, instead of a standard, only a suggested or desired methodology, result, or guideline.

Standards, including the standards that are applied to the process of certification, are motivated by a desire to bring practitioners to an industry-accepted level of performance, thereby giving some confidence to consumers and participants. Be aware, however, of the legal implications of certifying and setting standards for others.

2) More and more states are adopting statutes which expressly forgive the recreational land owner, or, as in a few states, the recreational provider from liability for injuries resulting from "inherent" risks. This wording is merely a codification of the common law. The term, "inherent," however, as customarily defined and as used in these statutes -- an activity whose risks cannot be controlled or modified without changing the character of the activity -- arguably reinserts the issue of negligence into a judge or jury's consideration of the injury -- that is, could the risk have been avoided? So, these statutes, unless they identify the "inherent" risks, do not offer a great deal of protection.

3) Other state statutes relax the standard of care owed by a landowner to a person who is allowed to use that land without charge. In some cases, such a landowner owes no more of a duty than he or she owes to a trespasser -- to warn of hazardous conditions, for instance. Is "rotten" climbing rock such a condition? Climbing aids that may have become loose or otherwise dangerous?

In some states, the ski industry, by way of example, has secured legislation that specifically protects it by greatly reducing the standard of care owed participants in those activities. This is not uniformly so, however, and an organization and a careful participant must seek the assistance of legal counsel in understanding the scope of the various recreational user and land statutes.

4) Courts continue to deal with the issue of forgiveness of negligence, in releases, indemnities, and in acknowledgment and assumption of risk forms. Interesting concepts are being developed regarding the protection from claims of minors (including indemnification by parents), the concept of "informed consent," and the availability of these concepts when you are contracting with managers of public lands.

While many states allow a provider to protect itself by contract from even its own negligence, this generally is not true on U.S. government lands. The National Park Service, at least, has dictated the use on its land of an acknowledgment of risk form (not a release) which provides only limited protection to your organization and, essentially, allows the organization to protect itself only from liability for "inherent" risks. The form contemplates a listing or a description of the inherent risks associated with the activity, and the program is therefore challenged to describe those risks fully, or face a participant's claim that he did not and could not have identified such a risk, and therefore did not assume it.

The issue of informed consent, or assumption of a known risk, is at the core of both releases and assumptions of risk, and we will discuss this thoroughly. Invariably, the provider is more informed than the participant about the activity and its requirements, and the participant, of course, knows more about her medical history and physical and emotional condition. There is some information that is unknown to both. Given these circumstances, how should the risk of the activity be distributed fairly between the provider and the participant? It might be suggested that because the provider has considerably more knowledge about the inherent risks than the participant, the provider should accept responsibility for some portion of those inherent risks. This is an unusual approach, and one that we will analyze. We will also look at the ethical issue of whether or not it is fair (just? right?) to seek protection from your negligence, if you have presented yourself to the public as a professional in the field. A reasonable question is whether you should be more secure financially than your client is at the end of one of your ropes, for example.

The program is intended to allow participants to think creatively about informing clients of risks and spreading the risk between the organization and the client.

Your documentation is critically important. Do not promise -- or exhibit by photographs or otherwise -- capabilities or situations that do not exist. You will find a natural tension between marketing and legal concerns. Always err on the conservative side in this regard, and be sure that your cautiously worded text is not contradicted by other material that you have published.

Gender issues are becoming increasingly important, particularly those arising in the field between or among participants or between staff and participants. The rapidly developing laws involving sexual harassment and other sex-related crimes are instructive in this area, but more often than not, you will find yourself with issues of assault and battery or, more frequently, the charge that inadequate supervision has created a condition for a student that is intolerable and, therefore, you have breached your contractual or other duties to that participant. New sensitivities and learning in this area have made it critically important for your management and leadership.

Your staff should be trained to recognize and deal promptly with emerging issues of gender conflict (or even consensual conduct if it involves minors), and a clear and strong statement in your literature declaring zero tolerance in this area is important.

The presentation is intended to allow participants to think creatively about informing clients of risks and spreading the risks between the organization and the client. The format should develop into a dialog, rather than a lecture-response, and we should expect to learn from each other.

Biography

Charles R. (Reb) Gregg has been counsel to and a board member of the National Outdoor Leadership School for more than 15 years. He is a practicing attorney in Houston, Texas, where he is a partner of an 80-person law firm. He is the President of the Houston Bar Association and lectures frequently on the issues of legal liability in outdoor programs. He counsels regularly with individuals and organizations regarding release and assumption of risk issues.

THE SIX PERSONAL THINKING PATTERNS OF LEARNING STYLES: OR HOW YOU ARE SMART

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Abstract
The general knowledge that there are kinesthetic, visual, and auditory learners is no longer enough. We need more concrete knowledge of how the mind works -- or, of how we are each smart. Personal Thinking Patterns (PTP) is the newest research available about this topic.

In this workshop, we will teach the model, the six thinking patterns and ways to use the patterns in the classroom and in all teaching environments. Also, participants will be able to explore their own style of learning so that they can enhance their teaching style. This workshop will be useful to all educators.

(Excerpt from How Your Child Is Smart, A Life-Changing Approach To Learning. Dawna Markova, PH.D. with Anne Powell. Conari Press, Berkeley, Ca. Available at local bookstores and at the conference bookstore. For more information, call Conari Press at 1-800-685-9595.)

One of the biggest miseducations we suffer from is the assumption that all human beings use the same process for thinking. Obviously, we all think different thoughts. Not so obviously, we all have unique ways of thinking those thoughts. In school, little attention is given to how children think. It's usually assumed that everyone's mind operates in the same way as the teacher's does. In fact, there are six possible ways that we can "think". Understanding these patterns of processing information is crucial to finding the most effective ways to educate your child.

Playing Our Own Tune

Our minds are much like the instruments of the orchestra. Musical instruments don't play music in the same way. They all make music, they are all instruments, but a violin is played in a very different way than a slide trombone.

What if your child, on the first day of school, came in carrying a violin? And what if your child's teacher came in carrying a flute, and a hidden assumption that all instruments must be played in the same fashion? The teacher might say something like, "All right, boys and girls, hold your instruments up to your lips and blow."

Your child, of course, would have great difficulty. He would be assigned special homework and told to try harder. You would, of course, try to help. You, having been taught that all instruments are played in the same manner, would hold your instrument, let's say a trumpet, up to your lips and blow. Johnny would do his level best to practice, but no sound would come out of his violin. Finally, he'd be tested, compared to all the other children with flutes and trumpets, harmonicas and trombones in the whole country. He would, of course, score in the lowest percentile, along with all the other kids who had violins, and drums.

Years of remedial "help" would help Johnny make some weird and feeble sounds, but his love of learning, self-worth, self-esteem, and basic trust in his instrument would be severely damaged.

The story does not have to end there. One day, Johnny's mother reads this little book and discovers that Johnny needs a bow to play his instrument. She finds a dusty one in the attic. She also notices that Johnny's uncle Sid has a very similar instrument and plays it quite well, and then...[Your imagination can take it form here!]

Changing Their Minds

I would like to share with you something of what I've learned about how minds process information so that you can understand the particular way your child uses his or her instrument to think, learn, and communicate. When I began to study hypnotherapy, I became aware that the mind digests thought by moving it through itself in three different ways, sometimes called states of consciousness: conscious, subconscious, and unconscious. Each state of mind has its particular functions in learning.

If we compare the learning process to the digestive system, the conscious state of mind is like the mouth: it's where learning begins, the doorway to the rest of the mental system, where information is taken in and chewed up, as the mind organizes how each detail will be metabolized. It is here that children's minds input, organize, prioritize, evaluate, and express information most easily. When a child cannot think in this mode, the world becomes a chaotic whirlpool.

It is commonly thought that children are learning and paying attention when they are thinking in this conscious state of mind, but that would be like saying that when we have food in our mouths we are eating. It is only the beginning of the learning/digestive process, and only a small portion of our brains are devoted to this function. Nature was not stupid. She gave us the ability to think in many ways for many different purposes.

When children are in the conscious state mind, they are alert, with their attention turned to the outside world and what is being presented, sitting on the edge of their seats, watching everything that happens, hanging on every word.

To summarize, in the conscious state of mind:

- children feel most alert and awake
- they can easily pay attention to what's going on around them
- information seems most easily absorbed
- children express themselves comfortably in public
- they can be logical, organize details, stick to the point

The subconscious state of mind is where children sift things out. To continue the digestive metaphor, it is like the stomach: the place where things get churned around, and mixed together. The food isn't the same as it was when it entered your system, but it is not ready to be fully assimilated into your body yet either.

In this stage of the learning process, children pause to consider incoming information, weighing it carefully so they can notice how it fits with what they've already learned. It is here that they debate questions, wrestle with feelings, or see many differing viewpoints, all within themselves. This part of their minds is like a shuttle service which transports what they are receiving from the conscious mind back to the memory banks of the unconscious mind. It also transports what they have already learned from the storehouse of their unconscious minds to full consciousness so they can use it.

The subconscious mind is where children are aware of both the input they get from the outside world, and their inner frame of reference. It helps us move from alertness into deep relaxation, and from relaxation into active self- expression. Without this function, your mind would have to swallow everything whole.

To summarize, in the subconscious state of mind:

- children sort information
- they move between being alert and "spaced out"
- they can pay attention in and out at the same time
- they can get easily confused

The unconscious state is the one in which what children are learning is integrated with what they already know. Memories are brought to mind, and connections are made on a very deep level. This way of thinking is designed to make patterns by arranging and rearranging experience in many ways and communicating the way things could be. It is like the intestines of the mind, constantly changing the form of what has been digested, and connecting the nutrients to every part of the body. If the rational mind is devoted to organizing information into detailed meaning, this way of thinking is devoted to creating messages indirectly through dreams, symbols, imagery, analogy, in many directions at the same time. Here thought circles, and is concerned with the whole of a situation. Without the ability to think unconsciously, a child's life would be sterile, void of creativity and invention, isolated and boring.

To summarize, in the unconscious state of mind:

- children space out quite easily
- they think privately, intimately, shyly
- they perceive the whole of a situation rather than details
- they make creative connections

In reality, we are each going through these three states of consciousness all the time, with split-second speed. They are being triggered constantly by the sensory information that comes our way.

Thinking About Thinking

Let's consider a thought to be like water. If you don't think about it very much, water is something you wash with or drink or use to brush your teeth. But if you consider a little more deeply, you'll realize that water changes form constantly, evaporating into clouds, pouring on your umbrella, rushing down a mountainside into the stream which feeds the spring behind your house. It's still water but it changes form.

In my experience, thought also changes form as it moves through the brain from one state of consciousness to another. Most of us who are familiar with computers understand that they use different kinds of "language" to process information, such as Fortran, Pascal, Basic, etc. What makes the human mind so fascinating is that it uses three different "languages" to think. I don't mean French, Hungarian, or Swahili. I am referring to visual, auditory and kinesthetic imagery..

As a child's mind moves a thought from conscious, to subconscious, to unconscious, it changes the language or software it is using to think in each way.

Perceptual processing is the phrase I use to describe this natural choreography of thinking. In all of our minds, each of the three perceptual channels [kinesthetic, auditory and visual] is linked to one of three states of consciousness through which thought can move.

The Six Personal Thinking Patterns

Children need to use all three channels to learn effectively. Our differences, then, are not a question of which mode our minds use to learn, but rather in what order we prefer to use them.

Information is most easily retained and retrieved when the process follows a certain sequence-when information is first received by our conscious minds, then sorted by our subconscious minds, and finally integrated by our unconscious minds. What makes one instrument different from another is the way each of the three states of consciousness is linked to the three channels of thought [visual, auditory, kinesthetic]. There are six different combinations possible. These six are what I call personal thinking patterns, ways of moving thought, of metabolizing, digesting, processing experience.

Biographies

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TRANSFER STRATEGIES FOR EXPERIENCE BASED TRAINING AND DEVELOPMENT

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Abstract

The transfer of attitudes, beliefs, and skills developed through experiential training to application in the workplace defines our success or failure as practitioners. This workshop proposes a comprehensive model for the planning, implementation, and follow-up of experiential training with the goal of transfer in mind. The presenters will share techniques and resources which they have found successful and invite participants to share their own insights into the transfer of training process.

Introduction

The field of Experience Based Training and Development (EBTD) has been continually challenged to demonstrate its effectiveness as an organizational intervention (Wagner, Baldwin, & Rowland, 1991). Central to this challenge is the question of transfer -- to what degree are attitudes, beliefs, and skills discovered in experiential activities transferred to the work environment? Without a successful transfer process, an experienced based intervention can be little more than a fun day in the woods with little lasting consequences for participants. The transfer process has been addressed repeatedly in the EBTD literature. Notable contributions in this area have been made by Priest and others (e.g., Priest & Lesperance, 1994) in the CATI outcome studies and Gass, Priest, and others (e.g., Gass, 1985) in the use of metaphor as a basis of enhancing transfer. Transfer of experiential training has also been addressed from a systematic, organizational development perspective (Flor, 1993). The intent of this workshop is to present a comprehensive model for the design and implementation of experiential training with the goal of transfer in mind. This model builds on the work of experiential practitioners as well as writing from the mainstream of organizational development literature.

A Model For Transfer

Broad and Newstrom (1992) have offered a simple and effective model for the transfer of human resource development training. This model simply divides the training process into three time frames (before, during, and after training) and three primary roles (trainee, trainer, and manager). A similar time frame was used by Gass and Gillis (1995) in their CHANGES model. Combining time and role, a three by three matrix is formed. This structure provides the basis of our model. However, the content of our matrix has been adapted to fit the experiential training methodology (see Figure 1). In this model the "EBTD professional" is the provider of experiential training, the "principle coordinator" is the individual or group who is coordinating the training for the client organization, and "participants" refer to all individuals involved in the training process. Divided across the three time segments, each role has specific tasks and issues to address if transfer is to be successful. Included in Figure 1 are illustrative actions for each role and this listing is by no means comprehensive. Primary issues of each time segment will be considered in detail.

Before Training

A fundamental basis for successful transfer is established in the relationship between the EBTD professional and the principle coordinator. This individual or group provides a critical link in connecting the transfer process to the training design. A clear and mutual understanding of roles and responsibilities is established early in this relationship. Important issues defined include the purpose and desired outcomes of the intervention, the connection with organizational mission or objectives, and specific content areas targeted for transfer to the workplace.

The needs assessment provides the foundation for building the transfer process. The EBTD professional chooses from an assortment of assessment procedures including surveys, interviews, standardized

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assessments, or focus groups. The key here is that data derived from the needs assessment is critically linked to assessable transfer outcomes.

When possible, a pre-training orientation session is essential to inform participants concerning the purpose of the training and link training to specific transferable objectives. For example, if one purpose for training is to enhance team decision making, teams should begin the process by knowing what kinds of decisions will be made by their team in the work place. In cases where an in-person orientation is not possible, a full disclosure of the purpose and desired outcomes of the training should be provided in writing to participants with the endorsement of the principle coordinator.

Based on a thorough needs assessment, the EBTD professional will design the content and sequence of initiatives with specific transfer objectives in mind. When the principle coordinator and participants are actively involved in the program design, it is possible to gain more specific insights into the potential for transfer.

During Training

The transfer process is integrated into every step of the experiential program. Participants receive a thorough orientation at the beginning of the training addressing program goals, activities, and a link to follow-up activities planned for the work place. The more participants are able to frame the experiential process as a learning laboratory to improve work performance, the less likely they are to discount the experience as trivial and unrelated to their work lives.

Several experiential training techniques have been described as supportive of the transfer process. Front loading and framing (Priest & Gass, 1994) and the use of isomorphs (Gass & Priest, 1994) are techniques used to build a link between experiential initiatives and specific work-related issues. For example, the spiders web activity is described as a production process where touches of the web indicate glitches in production quality. Successful use of these techniques requires familiarity with the participant's work process. A discussion of potential frames or isomorphs with the principle coordinator prior to the program will ensure accuracy and appropriateness of these techniques.

Successful transfer is also facilitated by on-going involvement of the principle coordinator through the experiential program. Any efforts made by the coordinator to see that participants are able to concentrate on training and not be caught up in immediate work concerns are helpful. Seeing that participants are adequately covered in their missed work assignments and that there is no need for beepers or cellular phones in the training session is essential. It is difficult to promote transfer when participants perceive the training as placing them behind in their work load. In addition to participating fully in the experiential activities, participants take an active responsibility for their own transfer process. It is important for at least one individual to keep notes for the group during process sessions. Participants may also be asked to keep their own learning journal as a basis of collecting transferable insights. All information collected through the experiential intervention is summarized and reviewed by the group at the end of each training day. Attempts to clarify and relate these insights to work place will facilitate transfer.

At the conclusion of the experiential component of the training, one or more activities are employed to promote transfer. Action planning involves defining steps and a time frame to implement specific improvements in the work place. The experiential intervention may also serve as a springboard for more extensive strategic planning sessions. Transfer may also be supported by facilitating a model problem-solving or total quality improvement session at the end of the experiential intervention.

Other transfer devices include participant groups developing a contractual agreement for new behaviors and expectations in the workplace. These contracts include insights from experiential learning, as well as specific responsibilities for individuals in the work environment. It is useful to provide a list of potential topics to be covered by these contracts such as team meetings, task assignments, conflict resolution, and individual accountability.

After Training

Transfer activities following training are perhaps the most essential yet least addressed in the EBTD literature. One reason for this may be that the EBTD professionals are seen strictly as service providers and not as organizational development consultants. In these cases, it is easier to see the experiential intervention as a one-time "fix" for the current situation. Any follow-up training activities would then be implemented by internal human resource professionals or other managers. EBTD professionals who would like to be involved in the follow-up process will need to contract for this involvement from the beginning of the client relationship.

The structure and content of follow-up sessions will be determined by the goals and structure of a participating organization. If a team structure is in place, weekly team meetings will provide a natural format for follow-up. In mixed group interventions, follow-up meetings may be scheduled as additional training dates.

An initial follow-up session including EBTD professionals, coordinators, and key participants is useful to discuss program evaluation, participant perceptions, and immediate needs to support the transfer process. At this time, questions or concerns of participants may be raised and appropriate actions built into follow-up sessions.

One key outcome of any follow-up process is to reinforce positive attitudes, beliefs, and skills encountered in the experiential training. EBTD professionals and leaders of the organization can reinforce experiential learning in several ways. One successful technique is to frame current work-related challenges as an experiential activity. For example, a group may be asked to think of a complex scheduling process as the maze activity. The group is then asked to think about what behaviors were successful on the maze activity and how these behaviors might be utilized in this situation. Following Priest and Gass' (1994) nomenclature, this metaphor might be called a "retromorph."

Continued to a logical next step, this process of using prior learning to apply to new situations parallels Agyris and Schon's (1978) action learning perspective. In fact, action learning may provide an idea basis for framing and reinforcing the experiential learning process in the workplace. Defining a process by which the group meets and resolves work challenges may be one of the most important transferable outcomes of an experiential training.

A necessity for any successful follow-up effort is consistent reinforcement and recognition for success in the follow-up process. The principle coordinators are highly effective in recognizing the successes of work groups and seeing that these successes are communicated through the organization. Participants also take an active part in holding others accountable for the continuous learning process.

Conclusion

If the field of experiential training and development is to gain credibility and demonstrate effectiveness in organizations, we must attend carefully to the transfer issue. Fully implemented, this model requires a great deal of EBTD practitioners and their programs. Selling, designing, and implementing this kind of comprehensive program will require substantially more preparation and resources than a simple, "stock" experiential program. However, practitioners who seek to facilitate real and lasting change in their clients' systems will find the investment worthwhile.

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Figure 1

A Transfer Model for Experiential Training and Development (Adapted from Broad & Newstrom, 1992).

Role Time	EBTD Professional	Principle Coordinator	Participants
Before Training	• Define Relationship with Organization • Conduct Needs Assessment • Customize Training • Provide Pre-session Orientation	• Define Relationship with Provider • Coordinate Needs Assessment • Provide Feedback on Program Design • Seek Organizational Support for Process	• Review and Discuss Desired Outcomes • Contribute to Needs Assessment • Be Responsible for Pre-sessions Materials
During Training	• Clarify Goals of Training • Process and Frame Using Appropriate Metaphors • Relate Experience to Work Application	• Provide Logistical Support if Needed • Coordinate Support for Missed Work Assignments • Model Commitment to Training Process	• Participate Fully • Keep Record of Process Session Notes • Define Action Steps for Work Place
After Training	• Contact for Follow-up Involvement • Share and Discuss Program Evaluations • Support Action Learning Process	• Plan Follow-up Sessions • Reward Action Plan Achievement • Communicate Successes through Organization	• Keep Notes from Training and Review Progress • Hold Others Accountable for Action Plans • Participate in Follow-up

Biographies

Kirk Hallowell, Ashley Sweda, Tom Vincere and **Harvey Loew** work as a team in presenting the Team Building Dynamics program at Northern Illinois University. Together they have over 60 years of experience in organizational development, outdoor education, curriculum and instruction and EBTD training.

TRAINING YOUR STAFF IN RISK MANAGEMENT

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Abstract
Does your staff "get it? How can you help staff understand their responsibility for those in their charge? Discussion and exercises will focus on methods to help you train your staff about their role in the big picture of risk management. One example will utilize training materials available from ACA – videotaped scenes from the mock-trial of a fictional case in which a camper dies as a result of a boating accident. Participants will have opportunity to share other training methods.

Purpose

Help administrators develop methods to:

- Build an awareness of responsibility for risk management in each staff member;
- Train staff to recognize the ripple effect of their decisions on future events;
- Identify the rationale for policies and procedures and the significance of not implementing those procedures

Summary of ACA Hotline and other reported accidents

- Focus on actions (and inactions) of staff and how those contributed to the ultimate outcome.

Risk Management overview

Risk management is planning ahead for the uncertainties of potential loss. That loss may relate to health and safety of persons, protection of facilities, or prudent action in business practice. Planning and training in risk management requires constant review as we become aware of risks of which we were previously unaware, or which require better management.

This workshop will focus on those aspects of risk management where program or camp staff have the greatest effect -- the health and safety of program participants. The health and safety program aspects are critical in businesses such as camps, adventure programs, schools, care centers, or other operations that provide services to and for people. This is particularly true of organizations that serve minors and are held to the standard of care of those who act in place of the parent *(in loco parentis)*.

While it is important to manage risk, it is also important to provide challenging experiences to youth and adults. therefore, *manage* does not necessarily mean *eliminate*. Programs must find a balance between the provision of challenging experiences and the management of foreseeable risk.

> *Behind the scenes of every program that incorporates adventure in its curriculum is the unending work of balancing the elements of perceived and actual risk, and of determining the appropriate level of "excitement and suspense" without exposing participants to unreasonable risks. This requires focused planning, continual review, and fine tuning.*
>
> From Introduction to *Manual of Accreditation Standards for Adventure Programs, 1993*, Jed Williamson & Michael Gass

The Role of Staff in Risk Management

To examine the role of staff in risk management, we must first assume that administrators have taken the appropriate risk management steps related to staff:

1. Employ competent staff. Discharge the unfit. Look for credentialed people, **but verify the skills.**

2. Give direction on how things should be done. Establish operating policies & procedures. Use authoritative sources -- standards of the industry. The role of peer review and accreditation.

3. Establish rules and regulations that are consistent with statutory requirements and policy. Be clear on limits. Employee "stands alone" when acting outside of scope of duties.

4. Remedy dangerous situations and defective equipment. Inspection system is vital. Staff supervising activities must provide a safe environment.

Once you have hired competent staff, you must train them in their role in risk management. One method utilized by a number of ACA directors and administrators, is to use segments of a video of a mock trial that was conducted as part of an ACA risk management forum. The video and training exercises can be used to focus on staff roles in risk management related to health and safety of program participants.

- Enforcement of known policies and procedures
- Vigilance for the health and safety of participants
- Constant awareness of environmental conditions that affect program or participants
- Notification of administrators when situations are observed that require attention, such as maintenance, repair, greater supervision, or scheduling change
- Use of good judgment in daily decisions

Biography

Patricia (Pat) Hammond is currently the Associate Director of Standards for American Camping Association (6 years). Responsible for administration of national standards and accreditation programs for camps and conference centers. Serves as a consultant on ACA's summer crisis hotline. Provide training, workshops, and information resources for ACA and related organizations. Involved with ACA's legislative, legal and risk management issues on a national level.

SCHOOLING EVALUATION STORIES FOR EXPERIENTIAL PROGRAMMING: ASSUMPTIONS AND PRACTICES

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Abstract
We will explore the assumptions and practice of conventional scholastic evaluation and compare them to the stories of evaluation of experiential education. Workshop participants will explore, design, and discuss the merits and shortcomings of evaluations, and how their evaluation practices both strengthen and de legitimize experiential education practice. Positive and negative stories of evaluation at the secondary and post-secondary level will be shared and examined in this interactive, working groups session.

Introduction

The methods of evaluation that we use when designing and implementing curriculum influence how we form the perceptions of our worlds, including learning, knowledge making and Nature. Evaluations are experiences in and of themselves and are central in forming our perceptions of schooling. Evaluation is the starting point from which curriculum is based; it is the point from where curriculum development, teaching and learning activities begin. This appreciation of evaluation is not common among school based experiential educators who tend to be grudgingly accept evaluation as a necessary evil or afterthought to experiential practice. The evaluation "experience" therefore often follows the privileged conventional schooling constructions, largely to the detriment of the curriculum's intent.

We will explore the assumptions and practice of conventional scholastic evaluation and compare them to the stories of evaluation of experiential education. Workshop participants will explore, design, and discuss the merits and shortcomings of evaluations, and how their evaluation practices both strengthen and de legitimize experiential education practice. Positive and negative stories of evaluation at the secondary and post-secondary level will be shared and examined in this interactive, working groups session.

We make the point that a comparative understanding of assumptions (usually implicit) of both conventional schooling evaluation and "renewed" unconventional experientially derived evaluation allows the educator to self-determine the appropriate, not the necessary, evaluation to the curriculum. Understanding assumptions is key to this concern for appropriateness. It is also key to politically designing experiential-based programs within school settings. In an educational climate that is challenged to be accountable, yet rich in diversity, experiential educators are challenged to develop evaluations that meet the needs of many stakeholders. This workshop facilitates working groups toward designing relevant, integrated experiential-based evaluation.

Conventional and Unconventional Assumptions of Evaluation

The following lists reflect our attempt to delineate the leading assumptions of conventional school evaluations and renewed unconventional experiential evaluations that all-too-often must be overtly sold and explicitly stated to school authorities. Meanwhile, the former conventional evaluations go unchallenged. Conventional schooling evaluation approaches have the following three problematic assumptions:

1) The Objectification Of Experiences

Essentially, this assumption, as derived from science, emphasizes that the learner is distanced from the very activity so that it can be evaluated. The evaluation's insistence on objectivity creates the perception of a duality of worlds: An "out-there" and "in-here". Palmer (1987) notes that this objectivity distances us from our very experiences, "it divorces that knowledge -- a part of the world -- from our personal lives. It creates a world "out there" of which we are only spectator and in which we do not live."

2) Analyzing Truth

Conventional experiential evaluation assumes that there is One Truth to be found from an evaluation; that there is one insight that can be located within an assessment. In research, we call this research technique "triangulation" whereby several different forms of analysis point to one ultimate finding. Conventional evaluation, like its quantitative research surrogate, depends on the objective assumption so that it can dissect the lived experience into disparate pieces. Effectively, the experience can be dissected and analyzed. In effect, the evaluation vivisects the experience of the experience-based participants and silences their voices.

3) Experimental Intervention

The first two assumptions form the basis for executing the evaluation in experimental style. Palmer (1987) refers to the term "experimental" in a broad and metaphoric sense, meaning that we can move the objects that we created (through objectivity) and dissected (in analysis) around to make a reality that fits our perceptions of what the experience ought to look like. Essentially, this third assumption renders the experiences of participants powerless to the whims of the evaluation agenda by virtue of the predetermined objectives of the activity, and the positioning of power of those individuals who create the evaluation. The evaluation comes to intervene an experience and manipulate it so that it is made testable in conventional forms of pre- and post- evaluation, to name just one evaluation among many. The experience can be reconstructed in a frame of reference that either values or de legitimizes the experience of the participants, depending on the criterion selected for evaluation (see Figure 1).

Conventional evaluation makes experience become knowledge; a knowledge which we believe exists as one, specific form. Pirsig (1984) suggests that when we try to take a snapshot of a part of the experience, we lose the whole thing. It is obvious that when we try to evaluate objectively, we see nothing but parts; we lose the whole experience when we try to stack it on shelves of objective perceptions!

Experiential education espouses a pedagogy of story making and sharing. Yet, for the most part, experientially-based educators practice an evaluation story which denies their storied experience; both its methods and methodology have relied on conventional techniques which insist on objectified learning and experiences. Kolb (1991: 40) muses, "it is odd that a discipline devoted to alternatives to conventional education relies so heavily upon conventional methods of inquiry when evaluating its work". Ewert (in Kolb 1991) puts it, "All too often research [and evaluation] in experiential education becomes an exercise in data generation rather than the production of meaningful findings". Evaluation can be an experience far beyond conventional measurement, description and judgment.

However, we can view evaluation as story and from a storied perspective, we see that our stories make us participants in creating many realities. Applied to evaluation, this simply means that many stories interact in a particular manner to create specific realities. In this workshop, we are proposing afresh ways of designing evaluations that recognize the inherent experiential pedagogy of the learning process with which we are involved. Following are the assumptions inherent to a renewed approach to designing evaluations and why it is necessary to develop experiential-based evaluations as exercises of story making.

1.) Subjectivity: Many Stories and Perspectives

We school many different participants who have a variety of stories. Central to our experiential pedagogy is the notion that we are "in" our experiences. Inherent to this location is that we cannot be "outside" of our experiences. It is simply impossible as living beings existing in an experience to be objective. We cannot do it. Therefore, we are subjective in our evaluation; we can think about evaluation as an attempt at recognizing and reflecting many stories and perspectives. In doing so, we as educators recognize that our stories are a part of our lives, and that they are representative of how we construct realities. Further, these constructions are laden with values that are essential ingredients to our construction of realities. Because our experiences happen in a place, the perceptions that the evaluations form are placed in a specific context. Stories are accounts of lives based in experiences of contexts. There are not absolutes and no 'one Truth'.

2.) Synthesis toward Action and Place

From the first assumption, we assume that the evaluation can synthesize the experience in several ways. First, because experience takes place in a context, we can synthesize it relative to the people and other experiences around us. Of course, this eliminates the possibility that everyone can have a generic experience, and further, that an evaluation can be constructed for one absolute Truth relative to one absolute Experience. Second, the evaluation can begin to take on a personal meaning for each participant when we recognize that our stories are valuable and ought to be heard and legitimized by the evaluation process. Evaluation can serve to enfranchise or disenfranchise participants; this assumption refutes the abstraction inherent in objectifying the experience. Evaluation in a renewed sense serves as an opportunity to create new meanings/ways of the world that invigorate us as people and our process of reflecting on the experience.

3.) Celebration of the Whole: Negotiation and Action

Based on assumptions of subjectivity located in specific experiences with specific contexts and places, we can also assume that the evaluation of experience-based schooling involves an identification of the people involved in the schooling. The participants can be thought of as "stakeholders" in the evaluation process, be they the actual student participants, the parents of the students, the teachers, the staff, the administration of the school, or the Board or Ministry of Education. Regardless of their position, they all have a stake in the evaluation process. Evaluation then becomes action oriented, based on negotiation by the people involved so that their stories (views and values) can be shared and combined.

A renewed evaluation becomes an opportunity to establish community with the stakeholders, because it invites full participation to negotiate evaluation agendas, experiential activities, and meanings and perceptions of the world. Whether in a university class, a high school course, or an adventure-based program, negotiation as evaluation comes to mean a celebration of the wholeness of the event and of the people. Negotiation in this context requires shared political control and joint constructions of stories; every evaluation act is a political act, so it is not so much a question of **if** there are values in the evaluation, rather, **whose** values are dominant in the evaluation (see figure 2). This negotiation is an opportunity to explore these values and to identify new options. Palmer (1987) suggests that "knowing and learning are communal acts. They require a continual cycle of discussion, disagreement, and consensus over what has been and what it all means."

Case Studies of Experiential Schooling and Corresponding Evaluation

Now that assumptions regarding evaluation have been clearly stated, we can return to evaluation practice with the added insight to choose based on appropriateness rather than privilege or "accepted" practice. Evaluation is freed to translate to experiential practice, tests, conceptual or expository papers, portfolios, journalling, performance criteria, interviews, presentations, service projects, creative arts, group or individual work, differential grading or a common group/class grade... what-have-you; all are freed to emerge appropriately to suit curriculum. All are freed to be judged as evaluation.

What follows are a few exemplary stories of experiential education-based evaluation with the schooling setting.

1.) A senior university course concerning theory and practice of adventure-based learning. Kolb's learning inventory is presented to the class of 60+ students who both do the inventory and consider the inequalities that tend to exist in course evaluation. Then students are challenged to select (from a number of options) a particular assignment/project suited to each of Kolb's four learning styles at 25% each to produce a final grade of 100%. The choice in each category is with students and the various options and mix of group work and individual effort aid the individuals to de-emphasize the competitive factor that is disruptive to the anticipated ambiance of group adventure and learning as celebration.

2.) A university class of 20 students who agree to accept a class final grade of "A" based on commitment to the course work and assignment. These included community service projects of the full 8 months, responsibility in small groups for one week of class time (readings, handouts, guests, theme), a major paper (topic to be agreed upon with professor), a variety of spontaneous short papers, participation in field trips, and responding in a class journal to others' presentations and papers. Finally, a journal is a requirement in Term 1 to facilitate communication early on. If a student was not measuring up to the vague sense of "A", he or she was politely informed and reminded that this is a **group** experiment.

3.) A university course with a 9 day field component (a canoe trip: 4 groups x 8 students = 32) followed by one term of classes. Students return from trip and design their course outline (objective, content, evaluation). A group consensus class is run to establish groupings for class themes and overall objectives and common agreement of evaluation. Processors have equal say in the process and co-share the responsibility to ensure the procedures selected are followed by all professors. Grades are recorded.

4.) A high school Grade 11/12 class of 20+ students negotiate their evaluation format for the course. The course is an integrated multi-credit course combining Cultural Journalism, Environmental Geography, Environmental Science, and Physical Education. Students are involved with service projects in their local community, presentations for parents and the larger school population, travel by canoe on a 7 day trip, 3 day winter camp, and 3 day backpack trip in Spring. Students, along with teachers, evaluate using a core grade of 25% (based on exams, assignments, papers) and the remaining grade of 75% is assigned value relative to each student's preferred learning style. That is, students decide what percentage of the remaining 75% is comprised of individual work, group work, etc. Each of the four subject areas receive the same grade in the reporting.

5.) An experiential-based leadership course in a First Nations community with 20+ adolescent students, coming together to explore leadership styles, lifestyle and wellness, and Native studies are faced with the provincial requirement to submit written grades while operating in a predominantly oral cultured community. An elder, a government representative instructor, and the students decide to develop an evaluation form which combines oral and written tools of evaluation. For a written evaluation, they decide to use some written tests and assignments administered in English in addition to standardized tests from the provincial Ministry of Education. However, this community of learners, in conjunction with a group of parents and elders, develops a verbal evaluation to represent the predominant and privileged form of evaluation. Students are interviewed by the teacher and elder about three things: 1.) what they learned about learning in the course, 2.) what insights they can use in their own life, 3.) what they can use from the experience to improve the community situation on the Native reservation. Each student interview is recorded on audio tape at the local high school recording studio. This evaluation is then broadcast on the regional Anishnabe radio station (in Oji-Cree) as public testament and document of the program's "success" and accountability. The written tests are kept on file (in English) for provincial records.

Conclusion

Suffice it to say that these experiments in evaluation design, where professor serves as co-investigator and experiential content is respected, have all been a great success; a success, indeed, that spurs on this writing. In each case, evaluation is a serious affair, not a necessary evil. Rather, evaluation allowed for the content and pedagogical style to flourish. We present evaluation as the **crux** move. Yes! Even in experiential learning. A clear grasp of the assumptions associated with conventional and unconventional helps provide the confidence and conviction to work with the appropriately unfolding story of the course learning experience.

The course examples are readily legitimized by students who keenly point out that the work was hand's-on, reality based, fun and intense (at times). In short, they worked harder in these courses than many others, feeling a commitment to **their** course: Courses that one cannot hide behind.

It is now obvious that this renewed story, complete with its assumptions, is central to forming perceptions that are consistent with experiential-based learning. This renewed story equips students and learning communities with the power of negotiation, with the tools of story sharing, and with the assumptions that confirm their experiences and legitimate their voices. There is no doubt that evaluation is an experience like any other; it forms perceptions about learning, knowledge, and Nature. There is also little doubt that this renewing evaluation provides evaluation experiences which confirm the voices of wildness and exuberance that we have witnessed so many times when teaching students in experiential education. Students need to confirm their experiences and legitimate their stories; they need to know that their experiences are deemed important. This evaluation recognizes students experiences. Most importantly, it enables students to form the perceptions that they have voices which ought to be heard, and which are reflections of their subjective experiences. This evaluation story accesses their experiences in a consistent way; it does not contradict their existence.

This evaluation story is central to an experiential-based pedagogy. It fosters community and develops the songs and stories which form the pulse of learning. The evaluation is consistent with the rest of the teaching practice.

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Biographies

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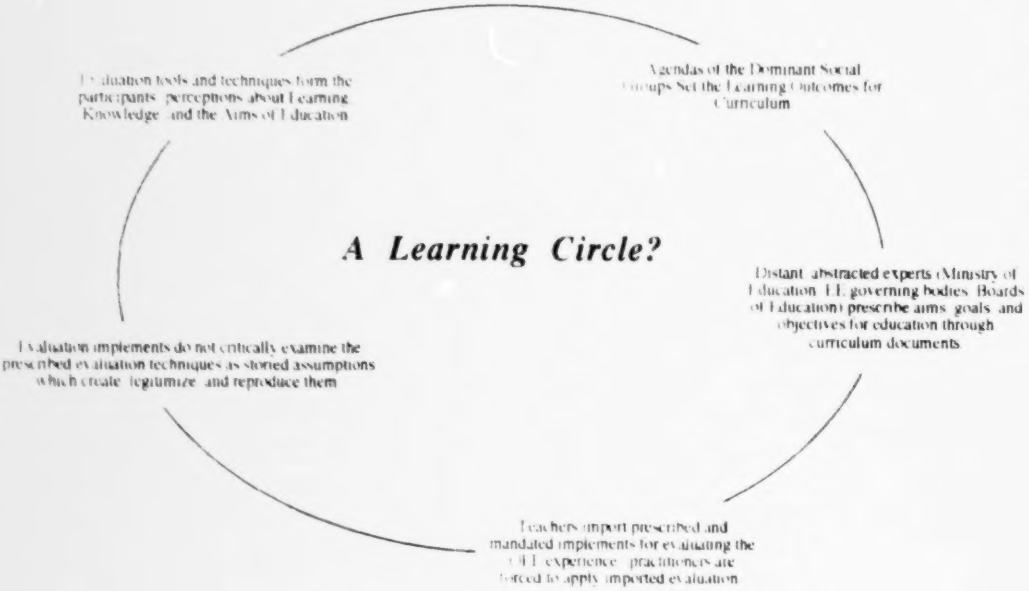
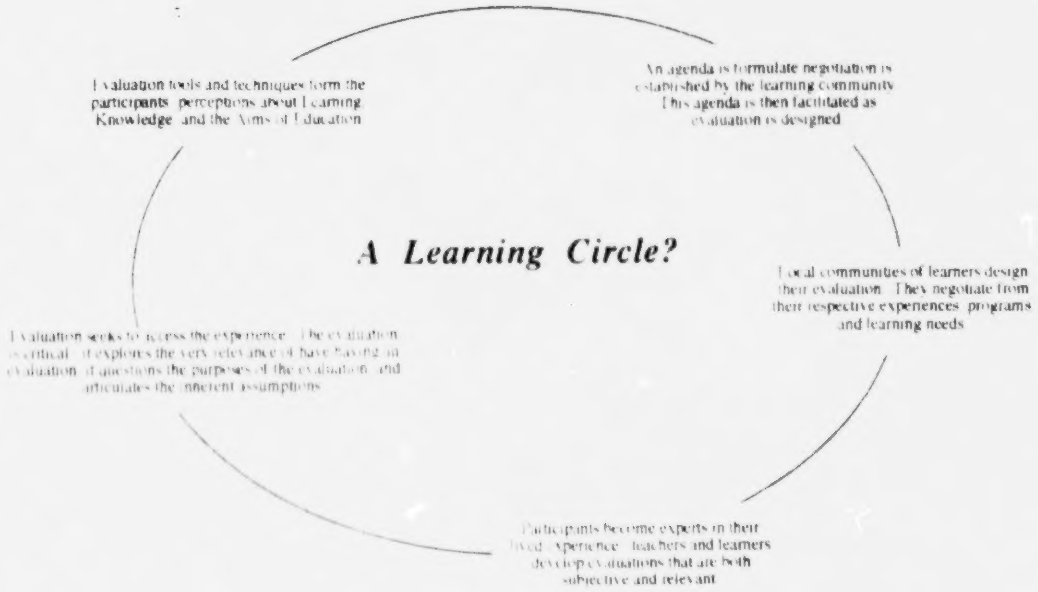
Chris Anjema , B.Ed., M. Environmental Studies has been teaching and researching outdoor education, experiential education & evaluation techniques for five years. His Master's thesis focused on experiential education evaluation. He is currently doing his Ph.D.,. in evaluation techniques and experiential education.

Figure 1 • Controlling Experiential Learning within a Conventional Evaluation Story*


Agendas of the Dominant Social Groups Set the Learning Outcomes for Curriculum
Distant abstracted experts (Ministry of Education, EE governing bodies, Boards of Education) prescribe aims, goals, and objectives for education through curriculum documents
Teachers import prescribed and mandated implements for evaluating the O/EE experience - practitioners are forced to apply imported evaluation
Evaluation implements do not critically examine the prescribed evaluation techniques as storied assumptions which create, legitimize, and reproduce them
Evaluation tools and techniques form the participants' perceptions about Learning, Knowledge, and the Aims of Education
A Learning Circle?

*Anjema, Chris. (1995). *Evaluation Stories in Outdoor And Environmental Education: Assumptions and Practice*. Unpublished Master's thesis, Faculty of Environmental Studies, York University.

Figure 2 • Transforming Experiential Learning within a Re:newed Evaluation Story



Evaluation tools and techniques form the participants' perceptions about Learning, Knowledge, and the Aims of Education

An agenda is formulate negotiation is established by the learning community. This agenda is then facilitated as evaluation is designed

Local communities of learners design their evaluation. They negotiate from their respective experiences, programs and learning needs

Participants become experts in their lived experience: teachers and learners develop evaluations that are both subjective and relevant

Evaluation seeks to access the experience. The evaluation is critical: it explores the very relevance of have having an evaluation, it questions the purposes of the evaluation, and articulates the inherent assumptions

Anjema, Chris. ([illegible]). *Evaluation Stories in Outdoor And Environmental Education: Assumptions and Practice.* Unpublished Master's thesis, Faculty of Environmental Studies, York University.

Processing in the Classroom

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Abstract
The activity of processing transforms experience into knowledge as the learner consolidates and internalizes information in such a way that makes the information "both personally meaningful and conceptually coherent" (Caine and Caine, 1991). Research in the fields of education, psychology, brain development and physiology challenge educators to consciously attend to processing in the classroom for cognitive, metacognitive, social and personal growth.

Janice Hutchinson, educational researcher and consultant, recently outlined the characteristics of a learning community during a speech at the Ohio Association for the Study of Cooperation in Education annual conference. As she described it, a learning community—

- provides the time necessary for learning.
- values connectedness between community members and nurtures connectedness of learning.
- enjoys an approach of "power with" not "power over."
- maintains civility.
- actively supports risk-taking.
- maintains an abundance mentality as opposed to a scarcity mentality .
- is a caring community.

These characteristics not only describe a learning community, but also outline a rationale for the activity of processing in the academic classroom. A classroom that commits to integrating active processing within its curriculum—

- commits the time necessary for learning.
- assists students as they create connections between various facets of the curriculum, their experiences and with each other.
- shares power and knowledge.
- is a classroom where students and teachers treat each other with respect and civility.
- encourages risk-taking in the process of creating new knowledge and sharing ideas.
- enjoys the wealth of shared knowledge, experience and greater possibilities.
- is a caring community.

Processing in the academic classroom is important for at least four reasons. Processing—

- nurtures discovery and facilitates the construction of knowledge.
- enables connections so that content and skills become accessible to the learner.
- aids the transfer of learning.
- promotes the development of higher order thinking skills.

There are various vantage points that can assist the classroom teacher to "get a handle" on processing. One vantage point is regarding the sequence of processing. The "What?" "So what?" and "Now what?" questions, along with the Adventure Wave (Schoel, Prouty and Radcliffe, 1988), offer helpful models to assist in the academic classroom. These three questions can be reframed in the academic setting as, "What did we learn?" "How did we learn that?" and "Why did we learn that?"

The arenas of cognitive, metacognitive, social skills (or interpersonal) and affective (or personal) processing provide yet another framework (Bellanca and Fogarty, 1991). Cognitive processing asks questions concerning the facts, the obvious content. Metacognitive processing pushes questions regarding the steps of learning. It asks, "How did we learn this? How is this like...?" Social skills or interpersonal processing looks at the working relationships of the community, and asks such questions as, "How did we work together?" and "What do we need to do differently as team members?" Processing of the affective domain looks at students' personal responses to the learning, the material, to the team relationships. For the academic classroom to exclude any one of these arenas is to deny students the opportunity to fully grow and learn.

One other aspect to consider is the context in which the processing occurs. In the classroom, learning and processing occur in the large group or whole class setting, the cooperative or small learning team and at the individual level. There must be a balance of these contexts so that students develop necessary skills to manage their own processing and transfer and to benefit from the knowledge of others.

There are numerous strategies to facilitate processing, any number of which meet diverse needs. The challenge to the classroom teacher, then, is to make choices regarding not just a strategy or method of processing, but the appropriate context, while at the same time maintaining clarity and focus of sequence and arena.

Biography

Mary Henton has an Ed.M. from the Harvard Graduate School of Education and has been a trainer and consultant with Project Adventure, Inc. for 11 years. Her focus during the last seven years has been the Adventure in the Classroom (AITC) model. In her current position as Corporate Manager for the Academic Strand, she is responsible for quality and content of the Adventure in the Classroom staff development model as well as management of the AITC training staff. She consults with educational practitioners, designs and facilitates staff development workshops and assists schools with curriculum design. She has recently completed a book on the Adventure in the Classroom teaching model.

MEALTIME CEREMONIES: A MULTI-CULTURAL EXPLORATION

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Abstract
This workshop explores the roles and origins of various mealtime ceremonies. Participants describe their own experiences and bring their own cultural heritages to the discussions and demonstrations. Emphasis is placed on the mythology and beliefs which underlie mealtime rites and ceremonies. The environmental, social and spiritual significance of practices in educational settings are explored.

Introduction

In early 1995 the AEE List on the internet carried a brief exchange among people who were in a quandary about the appropriate role of "grace" at meals when there were culturally diverse people at the table. The problem is highlighted by three issues: The first is the issue of respect among different cultures. Even the use of the word "grace" presupposes a Christian orientation, that being the designation of a particular Christian prayer. The second issue is the degree of compulsion that may be present. The third issue is that it is impossible to develop a practice which is free of any underlying mythos.

It is important to try to make sense of these issues, both in our understanding of them and in the diversity of our practices. It is not good enough to ignore the values which surround food supply and eating because that is to ignore the nutritional, social, environmental and spiritual significance of a central daily act. On a continent where people can both waste food and starve, thinking about these things can be a seed for change.

Origins and Roles of Mealtime Ceremonies

I was about 16 when I discovered why my English grandmother always started her Christmas fruit-cake on the evening of the Sunday before the First Sunday in Advent. Had I been raised an Anglican, I might have known much sooner. That particular Sunday is known as "stir up" Sunday because the Collect (Prayer) special to the day begins with the words "Stir up thy people, Oh lord . . . " Gran'ma, it appears, thought that if the day was good enough for the Lord to stir up people, it was good enough for her to start stirring up the fruit cake.

This story illustrates several points about the origins and roles of mealtime ceremonies. The first is that there is, however tenuous, a connection to an underlying myth or belief. The second is that consciously relating food preparation and service to some belief system makes the process connected to the rest of life. Third, there is something basically sacred about the act of eating. I hope to be able to convince even the most ardent secularist that there are ecological connections which warrant acknowledgment if not celebration. Finally, the fact that I knew about this curious custom of my grandmother illustrates an important social context that was only partly realized. I was let in on her practice and the name of the day, but I was not let in on the source.

The story also calls on me to identify my own cultural heritage as a Celtic and Saxon male and a third generation Canadian, raised in a main-stream Protestant religion and in adulthood, turned pagan. In what follows, I cannot speak for others, but I can seek to create space for them. In this workshop, all participants will be invited to bring their own backgrounds, knowledge and values to the table as respected places on which to stand. Those who read these words without having attended the workshop should insert their own heritage wherever it is appropriate.

Nothing lives except at the expense of some other life. It does not take study of advanced ecology to know that this is true. But it is an uncomfortable truth for people who are alienated from their food sources. If you think that peas are tasty green morsels found in cans in a supermarket, you will not find it credible to respect peas as the embryos of plants. The English language helps to insulate us from the fact that our food is comprised entirely of other life forms. A slice of a steer's back muscle is a steak. Pig muscle is pork. Deer meat is venison, and so on. We humans are one point on the web of life. We are entitled to our food.

The point of this ecological perspective is to know the plants and animals we select for food and to treat them with, at least, basic courtesy. It would be compatible with this knowledge, free from any theological implication, to express thanks to the beings we eat. It seems strange, as a guest of a friend at lunch, to thank my friend but fail to at least murmur an embarrassed "thank-you" to the shrimp, the lettuce and the grain in the rolls. This knowledge might also limit excesses in food preparation and waste. If we had to kill our own meat, the portions might be smaller and the whole animal might be used. The persistent and consistent act of publicly thanking the beings whose bodies we eat will have a salutary effect on excess.

An unexpected twist in this line of argument is that humans have no ecological claim to eat others while being immune from being eaten. If it's reasonable for humans to eat shark, there is no scientific or moral reason why it is not reasonable for sharks to eat humans. Indeed, in a less dramatic way, we humans are sources of food for all sorts of beings. Truly we are full participants in the web of life. It is life affirming to celebrate this truth. (It is also hard to accept when you are about to become someone else's prey rather than their predator!)

Many mealtime ceremonies start from religious accounts of how the world was formed and the role of humans in it. The most common pattern is that of creation by a divine being who is the author and source of life, and who provides it as food for humans. Some contexts in this general pattern will also have specific prohibitions, such as being forbidden to eat snails, or cattle. It is customary in these instances for the mealtime ceremony to be a form of thank-you prayer to the deity. People who hold these views and these practices would find it strange to thank the plants and animals being eaten, just as those who hold the ecological view would find it strange to thank an absent god. It is hard to know how to reconcile these two views in a common mealtime ceremony.

The gulf between ecological and theological perspectives is simply illustrated by the well-known mealtime song, used in summer recreation camps and outdoor centres all over North America. A one-word adaptation, given in brackets below, makes the point.

Oh the Lord (Earth) is good to me,
And so I thank the Lord (Earth)
For giving me the things I need:
The sun and the rain and the appleseed.
The Lord (Earth) is good to me.
Johnny Appleseed

Meals are important social events. Contrast the social climate in which a family sits down together to demarked mealtime, at which everyone is present, exchanging information and opinions, and sharing food from common dishes. Now contrast that with a house in which the individuals go to the refrigerator and stove and grab their own meal, and take it away to a play area, or a bedroom to eat in isolation. Each constructs a social climate, one is rich and communal, the other is strongly individual and alienating. Where communities eat together, another form of ceremony is to acknowledge the social structure, to be grateful to the cooks and servers for their effort, and to participate in the preparation and clean-up. Here the orientation of mealtime ceremony is neither ecological nor theological, it is social.

Of course, the three orientations are not necessarily mutually exclusive. In choosing or designing mealtime ceremonies, it is important to decide which one or combination of values is to be emphasized. One of the great functions of ceremony is to call attention to relationships and it is important for program leaders and participants to consciously select the relationships to be celebrated. The following section will explore some possibilities in practice.

A Diversity of Practice

It is impossible to predict what participants in a workshop on mealtime ceremonies will say and do as they exchange experiences and seek to accommodate differences. This paper, written in advance of the workshop, must of necessity express only the author's experience in different settings. It is relatively easy to recognize ceremonies which have a single ideological focus. The problem in current experiential education practice is to find ways to act while respecting different, often contradictory, views.

A methodological consideration that is central to dealing with diversity is to explore the range of beliefs and practices which participants bring. A reasonably homogeneous group, whose ethnic or religious content resembles that of the instructors poses no problem. But where there are differences, it is incumbent on instructors to learn what perspectives others bring to the table. It may be important to share responsibility for mealtime ceremonies among everyone, to have explanations and discussions of meaning in an atmosphere of appreciation and tolerance and to negotiate comfortable limits.

The practices described below illustrate ceremonies grounded in ecological and social ideologies. The world religions have prayers and rites well-known to their adherents which need not be repeated here.

Knowing the Food
Supply everyone with an orange as they sit or stand in a circle. (A peanut in the shell, or other fruit can be substituted.) Invite participants to note how the orange feels, its texture, its colour, its smell. Admire the fruit, enjoy it, really see it's shape and vitality.

Use your fingers to tear open the orange's skin. Try to remove the largest possible pieces and carefully stack them on the ground. Be aware that you are breaking into the orange's integrity and beginning the process of killing it. When the orange is peeled, if time permits, repeat the appreciative observation of the peeled orange, noting changes in appearance and smell.

Now, just before breaking the orange open, be aware that the saliva is running in your mouth as your body prepares and anticipates the meal to come. Tear out one section of the orange, being aware of juice eruptions and aroma. Slowly, gently place the segment in your mouth and crunch down on it. Savour the taste and smell and feels of the pulp and juice. Chew well and swallow. If there is a seed, be aware that it is an embryo orange plant. You may choose to eat it as well, or remove it from your mouth and put it on the piled skin.

Tear another section from the orange and this time place it in the mouth of the person on your left. Be ready to accept a piece of orange from the person on your right. Savour this segment in the same way, noting and enjoying any differences. You may experience individual variation among oranges in this way. Finally, eat the rest of your orange. Someone in the group will organize composting the skins and seeds, if any.

Many variations, long and short are possible with this basic pattern. It is especially useful to open conversations about the living nature of the food we eat and the fundamental intimacy of taking some other being in hand and making it part of ourselves by placing it in the mouth, chewing and swallowing.

Circle Up
It is common practice in many agencies to have groups form a circle before meals. This is probably the single best way to bring an entire community together into common focus for awhile. Some circles are joined by holding hands, linking arms, or holding a length of rope. A thought-provoking, relevant reading or quotation may be spoken by a volunteer or a designated person. Take time for everyone to look around the circle and make eye contact with each other person. For groups whose members are working on developing coherence, it's a good occasion to practice breathing in synchronization. It's also a good time to thank cooks and explain any special features of the meal to come. Some circles are opened after passing a pulse (a firm squeeze of the hand started by a designated leader and passed around the circle) or by a heart-felt cry of "Let's eat!"

Commentary
The descriptions above are intended to illustrate an ecology-based and an socially-based mealtime ceremonies. They are also meant to be more suggestive than prescriptive. It is critical that the participants have a ceremony which has meaning for them individually and collectively. Sometimes, in a highly diverse group, a well-marked interval of silence for individual reflection and thoughts of appreciation, each according to his or her own tradition, may serve best. In any event, it is well worthwhile to pay attention to mealtime ceremonies in the context of experiential education. Learning happens in a social context, and marking the sharing of food as a special community time, is conducive to strengthening that context.

TWO HOBBITS DINE WITH FARAMIR'S TROOP

> "Put it on the ground, master, if you please!" he said. . . . Then to the astonishment and amusement of the Men he plunged his head into the cold water and splashed his neck and ears.

"Is it the custom in your land to wash the head before supper?" asked the man who waited on the hobbits.

"No, before breakfast," said Sam. "But if you're short of sleep cold water on the neck's like rain on wilted lettuce. There! Now I can keep awake long enough to eat a bit."

They were led then to seats beside Faramir . . . . Before they ate, Faramir and all his men turned and faced west in a moment of silence. Faramir signed to Frodo and Sam that they should do likewise.

"So we always do," he said . . . "we look towards Numenor that was, and beyond to Elvenhome that is, and to that which is beyond Elvenhome and will ever be. Have you no such custom at meat?"

"No," said Frodo, feeling strangely rustic and untutored. "But if we are guests we bow to our host, and after eating we rise and thank him."

"That we do also," said Faramir.

J.R.R. Tolkien, *Lord of the Rings, Part II*

Biography

Bert Horwood is a retired professor of outdoor and experiential education and the schools and colleges representative on the AEE Board. With an academic background in Biology he has long been interested in how human beings deal with their nutritional role as predators. At the same time, he has (over the years) studied and consulted with leaders in Deep Ecology and Spiritual Development (e.g. Dolores LaChapelle, Rick Medrick, Ken Cohen). Bert has published numerous articles on related topics in JEE and other professional journals.

A DUTCH READING OF THE METAPHORIC MODEL

Johan Hovelynck
Teaching and research assistant, University of Leuven, Organizational Psychology Department, Tiense Straat 102, 3000 Leuven, Belgium.

Abstract
The model for experiential training and education dominating the AEE literature is a metaphoric frontloading model. The workshop looks at the underlying assumptions of this model by contrasting it with an alternative approach, characterizing outdoor training in the Netherlands, Belgium and a part of France. Taking metaphors as a starting point, we'll explore the kind of metaphors the literature on experiential training presented: Representative metaphors, as an instructors' tool. Our alternative model emphasizes participants' generative metaphors, as a relational event.

While one could say that experiential training and education in North America and Europe have the same origins, its development in both regions has been different, and has led experiential trainers to different training models.

This workshop focuses on the distinctions between these approaches, or in other words: Between a North American metaphoric frontloading model and a Dutch language approach, that developed in the Netherlands and Belgium, and spread into France. I'll call them respectively the AEE and the lowlands models, for the occasion.

Of course, the question remains whether such generic abstractions as North American and lowlands models exist. Nevertheless, the practice and discourse of outdoor trainers, and those who train and coach them, or design the programs they're running, reveal different understandings and guidelines for practice. Articles and books that try to make sense of experiential training and education reflect and direct these differences.

So, I'll refer to literature and practice. Without any claim of objectivity. Although my training, as that of several Belgian colleagues, includes both models, I have definitely grown with a lowlands approach, and my reading is a Dutch reading.

Revisiting the Metaphor

Taking metaphors as a starting point for a Dutch reading of approaches in outdoor training and education is not obvious: In the lowlands model metaphors don't play the central role they do in the AEE model. But the metaphor concept probably did mark the beginning of a different development. In terms of Stephen Bacon's description of the evolution of curriculum models, the distinction between both approaches started when he directed outdoor development programs towards "the conscious use of metaphor".

In following that direction, the AEE approach directly linked frontloading and metaphors. In Dutch language courses, frontloading and metaphors were both present, but not connected quite as tightly. Besides that, neither one of them was heavily emphasized: Frontloading metaphors never became a technique, the application of which was a condition for transfer, and thus for the relevance of experiential training.

In taking metaphors as a starting point, I retrace my own path: I was confronted with metaphors as a central concept in an approach that differed from my own, and thus helped me to learn about my own model. Making sense of the concept in the Dutch context also shed a light on the assumptions underlying the North American approach. I hope metaphors will prove to be a meaningful entry to both models...

Looking at the metaphors and how they're presented, we'll first examine three differences in emphasis: Metaphors as input or output, owned by the trainer or the participant, and used as a tool or acknowledged as a relational event. We'll then look at the view on training and education these differences seem to reflect.

Representative or Generative Metaphors

According to the AEE model, the metaphor needs to define a relationship between program events and real-life situations. The key characteristic of this relationship is isomorphism: The representation of the components of the daily life in the program events. This representative metaphor is seen as an essential program input.

The lowlands alternative emphasizes how outdoor development programs generate metaphors. Outdoor activities seem to stimulate imagery, thus facilitating "image-speech" as the literal translation of the Dutch word for metaphor would sound. These metaphors are valued as a program output: Metaphors help to communicate complex emotional meaning, emphasize shared experience and intimacy, and open new alternatives in problem solving.

Instructors' or Participants' Metaphors

The AEE model's isomorph is defined by the instructor or trainer, whose assessment of the real-life situation is therefore crucial. The introduction of the metaphor mostly takes the form of an instructor's story.

The lowlands model puts more emphasis on participants' metaphors. The idea here is that people automatically "frontload" every situation in their lives with their own metaphors, which affect their experience, and are therefore a main learning topic. The goal is for participants to become aware of the metaphors they live by, and to generate alternatives for the ones that are felt to be restrictive or dysfunctional.

The trainer's role is one of attunement to the participants' metaphorical input, and facilitation of the generative process, rather than one of assessment and definition of the contents of a metaphor.

Metaphors as a Tool or a Relational Event

The AEE model presents metaphors as a tool or a technique. The language describing the use of this method sounds technical, and the guideline for instructors is to get trained in diagnosing real-life situations, designing isomorphs, and introducing activities as analogies of the diagnosed situation.

The lowlands model emphasizes that metaphors are a natural aspect of relating and communicating. The guideline for trainers is to attend to relational processes and gently persist and assist in participants' resolving of the issues that result from them. Metaphors are part of these relational events. Developing these metaphors to completion seems to imply respecting the vagueness of the new metaphor -- merely intuitive in its earliest form -- triggered by concrete experience, as well as supporting its evolution to the point where it has the relational and problem solving effect mentioned above.

Metaphors as a Condition for Transfer or the Subject of *'Décalage Horizontale'*

The AEE model looks at the isomorphic metaphor as a solution for transfer: It is the connection between program events and "real-life situations". The relevance of the outdoor development program for the participant's learning thus rests on the isomorphism: The structural equivalence between the "macro" and "microcosm" allows for applying what was learned after the course.

The lowlands model starts from the participants attempt to make sense by assimilating program events into their pre-existing metaphorical frameworks. The confrontation with the limitations of their metaphors will push for accommodating new ones, which will similarly prove their validity in a range of program situations, and show their limitations in others. Jean Piaget referred to this process as *décalage horizontale.* This spread effect takes place not only during the program, but after it is over as well.

Metaphors as the Connecting Link or Another Entry to Understanding

Rather than viewing the structural equivalence of two situations to be the connecting link, the lowlands model emphasizes that the link between the program and the participant's other environments is nothing else but the participant. Whereas the isomorphic frontloading model tends to think of the participant as an individual, Dutch language programs mostly work with groups, and consequentially think in terms of a participating system.

This system may still be an individual participant, but mostly represents a network of relationships between individuals: A youth club, a class group, a work team, a family... The input to the program is a social system and its metaphors, the output is an evolved system, that generated shared metaphors, and provides a cradle for successful horizontal *décalage* of the newly accommodated metaphors after the program.

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The focus here is on the participant's behavioral patterns throughout a series of situations, rather than on the structure linking separate program events to daily life situations. In this view then, metaphors aren't the crucial link any longer: They become just another [illegible] to understanding how participants process their experiences.

Biography

Johan Hovelynck is an organizatio[illegible]; Belgian AEE Country Liaison, and has work experiences in climbing/caving instructor and experiential education. He has nine years experience in outdoor development programs in Europe, the U.S. and Africa, with most of this time as Director of the (small) Belgian Outward Bound Professional Development Program.

Johan is now working at the Leuven University, teaching group dynamics, and doing research on experiential training.

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SCARED SHITLESS: EFFECTS [illegible] PAST AND PRESENT TRAUMA AS STRESSES IN [illegible]IENTIAL LEARNING

Moon Joyce M.A.
Educational Consultant, 35 Parkway Ave., [illegible]ada. M6R 1T6

Abstract
Survivors of acute and chronic trauma within intimate relationships experience a numbers of stresses that interfere with learning processes, especially those that are experiential in nature. Experiential learning is a holistic methodology. But what if the learner is far from whole? This workshop is an exploration of these stresses and their effects as barriers to learning. The violence and trauma that result from systemic, acculturated sources and oppression will be included in the working definition of this exploration.

The body of knowledge for this examination comes from several years of working with women who are survivors of chronic and acute abuse and violence in an Outward Bound program entitled "Women of Courage". This program is now in its 7th year and has grown in both size and scope within the Canadian Outward Bound Wilderness School. It is an experiential education opportunity for a population that has, for various reasons, been shut out of wilderness pursuits and deliberately uses "challenge by choice" experiential tasks to augment the therapeutic and political processes that participants are engaged in during difficult transitional times.

The focus of this workshop presumes that survivors of abuse sustain crippling damage to self esteem to the degree that an identification with self as a learner is severely compromised. Topics addressed in this workshop include: Defining abuse and the coping skills of survivors, learning as a process of risk-taking, "Post Traumatic Stress Disorder" as neither "post" nor a "disorder"[1], the role of safety and issues of safety where safety is historically absent, self-image and self-esteem in learning contexts. We will explore the question: Are survivor-learners who have difficulty concentrating experiencing "attention deficiency disorder" or suffering the effects of exhaustion and fear of making mistakes and risking punishment? We will also contextualize the issue of trauma as a barrier to experiential learning within broader issues of systemic violence and the violence of oppression.

The first half of the workshop will be a presentation of findings from participatory and other research in the field with some clarifying discussion (Q &A). The second half will be an interactive session to connect the findings with attending participants' personal and professional experience with the subject. Lastly, we will come together to discuss the ways in which this information impacts on our organizations and programs with learners and what we, as practitioners need to do to address survivor-learners' needs.

In a world where domination and violent enforcement of regulating behaviors is the norm, we, as educators, seek to challenge and change that destructive and oppressive norm. Just as there are strategies for using violence to control and diminish, conversely there are strategies for healing from, and resistance to, violence. This workshop is an exploration of how the strategies of violence and violation are used to keep learners from learning that which empowers them. But more importantly, the workshop will address positive strategies for reversing the stresses and barriers to learning that violence and violation create for the experiential learner. We will seek to find out what seeds for change and possibilities we can identify and plant to address this very serious endemic and epidemic problem.

Biography

Moon Joyce has a 15-year association with the Canadian Outward Bound Wilderness School as instructor, course director, and community member. In the past seven years her focus at Outward Bound has been with women survivors of violence. She has designed and delivered a number of workshops on issues of violence against women, children, gays and lesbians specifically and has recently expanded her focus to the endemic and epidemic plane of societal, systemic, normalized violence and its effects. She presently works as an independent consultant on Employment Equity in Ontario dealing with its implications for organizational development.

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[1] This concept comes from work by Sandra Butler on the effects of trauma on survivors particularly within a society that normalizes woman-hatred and therefore sanctions violence against women and womanly men. Her premise is that the stress of trauma, whether acute or chronic is continually lived out in the present and that rather than a disorder, the coping behaviors are actually a strategic way of making order in a world that is experienced as disordered and unpredictable.

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CONDUCTING EXPERIENCE-BASED LEARNING IN THE CLASSROOM AND BEYOND: SHARING IDEAS FOR INTERDISCIPLINARY TEACHING

Clifford E. Knapp
Professor, Northern Illinois University, Department of Curriculum & Instruction, DeKalb, Illinois 60115.

Abstract
Some classroom teachers view experiential education as the domain of physical educators or adventure educators and only to be taught outside the classroom. This limited interpretation of our field will be altered as we examine how classroom teachers can apply experience-based learning to almost any discipline they teach. We will examine some current efforts of school reform such as Expeditionary Learning, Walkabout, and Foxfire to identify some common principles. We will demonstrate some techniques and strategies that can be applied in school situations inside and beyond the class room. We will also draw upon the past experience and expertise of the workshop participants. The workshop leader's new book, Beyond the Classroom: Community Adventures for Interdisciplinary Learning, will be available for examination or purchase.

Generalizations Drawn From An Analysis of Selected School Reform Literature

Introduction: Efforts to change schools by improving student learning have taken many forms. One way to approach school reform is through introducing specific curricular and instructional strategies. After reviewing selected literature from the Association of Supervision and Curricular Development (ASCD), eight educational innovations were selected for analysis: Service Learning, Schools/Children's Museum Connections, Constructivism, Problem-based Learning, Technology to Support Authentic Learning, Cooperative Learning, The Theory of Multiple Intelligences, and Teaching Across the Disciplines. This analysis yielded 12 generalizations about current school reform.

1. Most students learn best when they assume an influential role in determining what to study and have choices in determining how they learn it.
2. Students create meanings from interactive experiences rather than have meanings imposed by adults through lectures disconnected to these experiences and what students already know.
3. When knowledge is approached in thematic or problem-based formats, the connections between subject matter and life outside the school become clearer and students become more motivated to learn.
4. Knowledge retention is enhanced when students capitalize on their interests in the lessons and can apply what is learned in authentic contexts, both in and out of school.
5. Student projects, including those that provide needed services in the community, are useful ways to learn communication skills and build a learning community.
6. The boundaries between the school and the community are less distinct when students use locations such as businesses, parks, and governmental agencies as apprenticeship sites for learning relevant lessons.
7. The role of teachers is gradually changing to one more similar to a cognitive "coach" or facilitator rather than a dispenser of content.
8. If students have positive feelings associated with their learning, they are more likely to acquire additional knowledge about that topic in the future.
9. If decision making, problem solving, communication, and other skills necessary for responsible citizenship are taught by applying them in democratic environments, they are more likely to be retained and used both in and out of school.
10. Lessons conducted in small, cooperative groups, while still maintaining individual student accountability for what is learned, is an effective organizational structure for most students.
11. Group reflection sessions and performance-based assessment should be used to continuously evaluate educational outcomes.
12. In-depth, concept and skill knowledge about a few carefully-chosen topics is better than superficial, factual information coverage of many topics of lesser importance.

From: Knapp, C.E. (1995). Beyond the Classroom: Community Adventures for Interdisciplinary Learning Charleston, WVA: ERIC/CRESS.

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Books That Have Influenced My Philosophy of Student-Centered, Outdoor Learning
C. E. Knapp

Baylor, B. (1986). I'm in charge of celebrations. New York: Charles Scribner's Sons.
- **How we can create our own celebrations from observing natural events throughout the year.**

Brooks, J.G. & Brooks, M.G. (1993). In search of understanding: The case for constructivist classrooms. Alexandria, VA: The Association for Supervision and Curriculum Development.
- **Guidelines for understanding and practicing the principle of constructivism in schools.**

Caine, R. N. & Caine, G. (1991). Making connections: Teaching and the human brain. Menlo Park, CA: Addison-Wesley Publishing Company.
- **How to use the facts and theories of human brain functioning to improve teaching and learning in schools.**

Carson, R. (1956). The sense of wonder. New York: Harper & Row, Publishers.
- **Rachel Carson offers advice on how to help young people develop a sense of wonder about the natural world.**

Cajete, G. (1994). Look to the mountain: An ecology of indigenous education. Durango, CO: Kivaki Press.
- **How indigenous people view teaching, learning, and the earth.**

Cousins, E. & Rodgers, M. (Eds.) (1995). Fieldwork: An expeditionary learning Outward Bound Reader. Dubuque, IA: Kendall/Hunt Publishing Co.
- **A collection of readings that helps to guide educational theory and practice in reforming schools by following ten design principles.**

Gardner, H. (1991). The unschooled mind: How children think & how schools should teach. New York: BasicBooks.
- **The nature of learning and teaching to achieve societal goals and reform schools.**

Gibbons, M. (1990). The walkabout papers: Challenging students to challenge themselves. Vancouver, B.C.: EduServ, Inc.
- **How the Walkabout Program evolved as a way to reform schools and develop self-directed learners.**

Kraft, R. J. & Kielsmeier, J. (Eds.) (1995). Experiential learning in schools and higher education. Dubuque, IA: Kendall/Hunt Publishing Company.
- **A compilation of experiential learning articles selected primarily from recent issues of The Journal of Experiential Education.**

Leopold, A. (1949). A Sand County almanac and sketches here and there. London: Oxford University Press.
- **A three-part classic about Leopold's observations of the natural world in the Midwest and Southwest and his philosophical views on environmental ethics and aesthetics.**

Mander, J. (1991). In the absence of the sacred: The failure of technology and the survival of the Indian nations. San Francisco: Sierra Club Books.
- **A look at inappropriate technology and how we can learn to survive on earth by following indigenous philosophies.**

Martin, C.L. (1992). In the spirit of the earth: Rethinking history and time. Baltimore, MD: The Johns Hopkins University Press.
- **How indigenous cultures view nature and live in harmony with ecosystems.**

Orr, D.W. (1994). Earth in mind: On education, environment, and the human prospect. Washington, DC: Island Press.
- **How we can educate people to live in more compatible ways with the earth's ecosystems**

Orr, D.W. (1992). Ecological literacy: Education and the transition to a post modern world. Albany, NY: State University of New York Press.
- **How education can better serve humans as they search for sustainable ways to live on earth.**

Peck, M.S. (1987). The different drum: Community-making and peace. New York: Simon and Schuster.
- **The importance of building human communities and some ways to accomplish this important goal.**

Roberts, E. & Amidon, E. (Eds.) (1991). Earth prayers from around the world: 365 prayers, poems and invocations for honoring the earth. San Francisco, CA: Harper, San Francisco.
- **A collection of inspirational readings about the earth for use in creating celebrations and rituals.**

Rogers, C. (1983). Freedom to learn for the 80's. Columbus, OH: Charles E. Merrill Publishing Company.

- **How teachers can facilitate a climate of trust and participatory modes of decision making leading to the joy of learning.**

Rogers, C.R. (1980). A Way of being. Boston: Houghton Mifflin Co.

- **An intimate look at how Carl Rogers evolved his person-centered views of people and how he thought they should be treated in educational settings.**

Roszak, T. (1992). The voice of the earth: An exploration of ecopsychology. New York: A Touchstone Book.

- **A bridge between the psychological and ecological worlds which attempts to show the linkage between the planet and person.**

Sergiovanni, T.J. (1994). Building community in schools. San Francisco: Jossey-Bass Publishers.

- **The theory and practice of building learning communities in schools.**

Sobel, D. (1973). Children's special places: Exploring the role of forts, dens, and bush houses in middle childhood. Tucson, AZ: Zephyr Press.

- **A look at the role of outdoor exploration and play in developing a child's connection to special places.**

Suzuki, D. & Knudtson, P. (1992). Wisdom of the elders: Honoring sacred visions of nature. New York: Bantam Books.

- **Examination of indigenous cultures around the world and the lessons we can learn from them.**

Watts, M.T. (1975). Reading the landscape of America. New York: Collier Books.

- **Helpful in reading the "language" of nature and culture as we explore the outdoors to learn about ecology.**

Wigginton, E. (1986). Sometimes a shining moment: The Foxfire experiment. Garden City, NY: Anchor Press/Doubleday.

- **How an English teacher changed his teaching style from a subject-driven approach to a more student-centered approach.**

Biography

Clifford Knapp has been an educator for more than 34 years and has taught at all levels -- elementary through graduate school. He is a professor of Curriculum and Instruction at Northern Illinois University and has taught courses in outdoor education for the past 16 years. The topic of this workshop follows the theme of his new book, recently published by ERIC/CRESS.

PINNING DOWN FOXFIRE: AN INTRODUCTION TO THE FOXFIRE APPROACH

Clifford E. Knapp
Professor, Northern Illinois University, Department of Curriculum & Instruction, DeKalb, Illinois 60115.

Cynthia McDermott, Mary Ellen Jacobs, Terry O'Connor
Members of Ivyfire, the Foxfire College-Level Collaborative

Abstract
An experienced, college-level team of Foxfire teachers and trainers will present a session designed to explain the Foxfire approach to instruction. Beginning with the guiding principles (Core Practices), participants will be led through a series of interactive activities that will help them "pin down" what some consider to be an elusive instructional strategy or philosophy. We will begin with an inventory of background knowledge, share experiences, and end with reflection which will help participants generalize learnings and project how to apply the activities to their own teaching settings.

Goals: 1) Define the Foxfire Core Practices; 2) Compare current teaching styles to the Foxfire model; 3) Clarify instructional approaches and their relationship to Foxfire; 4) Experience activities chosen to illustrate Foxfire and reflect upon them; 5) Question relative application with student populations.

Please see handouts on following pages.

Biographies
Dr. Knapp, the team coordinator, has taught several graduate university courses using the Foxfire approach. He has read extensively on the topic and has joined a university collaborative formed to network with college and university instructors on the continent. The other team members, **Cynthia McDermott, Mary Ellen Jacobs,** and **Terry O'Connor,** have many years of experience teaching Foxfire with their classes and training other teachers. This collection of team members has worked together before and will present a powerful workshop. They have attended the Foxfire Fund, Inc. headquarters in Rabun County Georgia several times over the last several years.

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Handout #1

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The Foxfire Approach:
Perspectives and Core Practices

Perspectives

This revision of what was entitled "Nine Core Practices" reflects the latest in our collective thinking about the principles and practices characteristic of the approach to instruction we pursue. The principles and practices are not scriptural; they are not oracular. They come from reflections and discussions on the results of classroom instruction. In time, we will refine them again to reflect the best of our thinking.

This approach to instruction is one of several promising approaches, some of which share many of the same principles. We've found that as each of us explores this approach in our classrooms, we broaden the base of experience from which we all work, often engaging other, resonant approaches and strategies. The approach never becomes a "recipe" for any teaching situation, nor a one-best-way teaching methodology that can be grasped through one-shot, in-service programs or teacher "handbooks."

In the contexts in which most of us work, few of us will be able to say that our instruction manifests all of these "core practices." Being able to assert that is not the point. The point is to constantly review our instructional practices to find ways to engage each core practice. For when that happens, we and our students experience the most elegant and powerful results this approach can deliver.

The goal of schooling—and of this approach to instruction—is a more effective and humane democratic society. Individual development through schooling is a means to that goal. Often given rhetorical approval while being ignored in practice, that goal should infuse every teaching strategy and classroom activity.

As students become more thoughtful participants in their own education, our goal must be to help them become increasingly able and willing to guide their own learning, fearlessly, for the rest of their lives. Through constant evaluation of experience, and examination and application of the curriculum, they approach a state of independence, of responsible behavior, and even, in the best of all worlds, of something called wisdom.

Core Practices

1) **All the work teachers and students do together must flow from student desire, student concerns. It must be infused from the beginning with student choice, design, revision, execution, reflection and evaluation.** Teachers, of course, are still responsible for assessing and ministering to their students' developmental needs.

   Most problems that arise during classroom activities must be solved in collaboration with students. When one asks, "Here's a situation that just came up. I don't know what to do about it. What should I do?" the teacher turns that question back to the class to wrestle with and solve, rather than simply answering it. Students are trusted continually, and all are led to the point where they embrace responsibility.

2) **Therefore, the role of the teacher must be that of collaborator and team leader and guide rather than boss.** The teacher monitors the academic and social growth of every student, leading each into new areas of understanding and competence.

   And the teacher's attitude toward students, toward the work of the class, and toward the content area being taught must model the attitudes expected of students—attitudes and values required to function thoughtfully and responsibly in a democratic society.

3) **The academic integrity of the work must be absolutely clear.** Each teacher should embrace state- or local-mandated skill content lists as "givens" to be engaged by the class, accomplish them to the level of mastery in the course of executing the class's plan, but go far beyond their normally narrow confines to discover the value and potential inherent in the content area being taught and its connections to other disciplines.

4) **The work is characterized by student action, rather than passive receipt of processed information.** Rather than students doing what they already know how to do, all must be led continually into new work and unfamiliar territory. Once skills are "won," they must be reapplied to new problems in new ways.

   Because in such classrooms students are always operating at the very edge of their competence, it must also be made clear to them that the consequence of mistakes is not failure, but posi-

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Handout #3

tive, constructive scrutiny of those mistakes by the rest of the class in an atmosphere where students will never be embarrassed.

5) **A constant feature of the process is its emphasis on peer teaching, small group work and teamwork.** Every student in the room is not only included, but needed, and in the end, each student can identify his or her specific stamp upon the effort. In a classroom thus structured, discipline tends to take care of itself and ceases to be an issue.

6) **Connections between the classroom work and surrounding communities and the real world outside the classroom are clear.** The content of all courses is connected to the world in which the students live. For many students, the process will engage them for the first time in identifying and characterizing the communities in which they reside.

   Whenever students research larger issues like changing climate patterns, or acid rain, or prejudice, or AIDS, they must "bring them home," identifying attitudes about and illustrations and implications of those issues in their own environments.

7) **There must be an audience beyond the teacher for student work.** It may be another individual, or a small group, or the community, but it must be an audience the students want to serve, or engage, or impress. The audience, in turn, must affirm that the work is important and is needed and is worth doing—and it should, indeed, be all of those.

8) **As the year progresses, new activities should spiral gracefully out of the old,** incorporating lessons learned from past experiences, building on skills and understandings that can now be amplified. Rather than a finished product being regarded as the conclusion of a series of activities, it should be regarded as the starting point for a new series.

   The questions that should characterize each moment of closure or completion should be, "Now what? What do we know now, and know how to do now, that we didn't know when we started out together? How can we use those skills and that information in some new, more complex and interesting ways? What's next?"

9) **As teachers, we must acknowledge the worth of aesthetic experience,** model that attitude in our interactions with students, and resist the momentum of policies and practices that deprive students of the chance to use their imaginations. We should help students produce work that is aesthetically satisfying, and help them derive the principles we employ to create beautiful work.

   Because they provide the greatest sense of completeness, of the whole, of richness—the most powerful experiences are aesthetic. From those experiences we develop our capacities to appreciate, to refine, to express, to enjoy, to break out of restrictive, unproductive modes of thought.

   Scientific and artistic systems embody the same principles of the relationship of life to its surroundings, and both satisfy the same fundamental needs. —*John Dewey*

10) **Reflection**—some conscious, thoughtful time to stand apart from the work itself—is an essential activity that must take place at key points throughout the work. It is the activity that evokes insights and nurtures revisions in our plans. It is also the activity we are least accustomed to doing, and therefore the activity we will have to be the most rigorous in including, and for which we will have to help students develop skills.

11) **The work must include unstintingly honest, ongoing evaluation for skills and content, and changes in student attitude.** A variety of strategies should be employed, in combination with pre-and post-testing, ranging from simple tests of recall of simple facts through much more complex instruments involving student participation in the creation of demonstrations that answer the teacher challenge, "In what ways will you prove to me at the end of this program that you have mastered the objectives it has been designed to serve?"

    Students should be trained to monitor their own progress and devise their own remediation plans, and they should be brought to the point where they can understand that the progress of each student is the concern of every student in the room.

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Issue.

ADVENTURE-BASED THERAPY WITH HOMELESS RUNAWAY AND STREET YOUTH

Laura Levings
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Abstract

This workshop focuses on homeless youth (the "other" population of at-risk youth). Who homeless youth are and where they come from will be discussed. In the course of this workshop, Experiential Activities will be introduced in order to demonstrate different models and how to modify them to different populations.

I. Reading of "House on the Corner" a book written by homeless youth

II. Describe the Orion Center – Youth Care Programs
  - A. Ask people what their experiences have been with homeless/street youth
  - B. Report demographics of our clients
  - C. Who are these kids
    1. Multiple victimizations
    2. No stability
    3. No consistency or follow through
    4. Few positive adult role models (no healthy attachment)

III. Icebreaker -- What are you doing?
  - A. "Breaks the ice"
  - B. It's fun and silly
  - C. Discuss appropriate expectations

IV. Definitions of Experiential Education
  - A. Experiential education is defined as any group or individual activity that provides an opportunity to learn by doing and provides a metaphor that can be applied to one's personal life.
  - B. Experiential education can be used as a component to more traditional treatment. It can enhance existing treatment programs as well as reach clients that are unable to utilize such programs.
  - C. Experiential Education can also involve taking clients out of the traditional counseling setting and urban dwelling and exposing them to Experiential initiatives.

V. Four components of experiential activity
  - A. "Normal kids"
    1. Purposeful goal
    2. Proactive/participatory
    3. Pro-social, interactive
    4. Sequenced
  - B. "Street Kids"
    1. Small achievable goal
    2. Even just going is a plus
    3. Just being together is intense
    4. Needs to be changed constantly "be flexible" due to safety issue

VI. How can we use this model and modify it (see diagram)
  - A. One-word processing (what -- so what -- now what)
  - B. Shorten sequence
  - C. Different goals are met by using clients who are consistently available
  - D. Alter expectations as staff -- do not be attached to outcome, be able to change entire plan

VII. Shared story activity
  - A. Commonality

  B. Fun and silly
  C. How people can tell their story without being too obvious

VIII. Gusano -- initiative
  A. Responsibility
  B. Trust
  C. Communication
  D. Inter-dependency (team building)

IX. Specific areas in which experiential therapy is used in my position
  A. Center for Wooden Boats
  B. Vertical Club
  C. Drama
  D. Writing -- journals
  E. Art
  F. Music
  G. Family sessions

X. Identify Youth who are at risk for being homeless
  A. Same clothes
  B. Unacceptable body odors
  C. Poor hygiene
  D. Hungry
  E. Sleep deprivation (looking exhausted/poor memory)
  F. Youth who are struggling with sexual identity
  G. Many absences (tardiness)
  H. Youth who have history of running away
  I. History of chaos, abuse, addictions, multiple placements

XI. How to approach these young people
  A. Make yourself available
  B. Keep them "hooked-in"
  C. Ask them if they have a safe place to stay

XII. Problem solving activities -- Cans and Ropes

XIII. Closing out activity -- balloons

Demographics

Youth Care served over 4,000 youth last year. Most of these youth are runaways, throwaway and youth involved in gangs and prostitution.

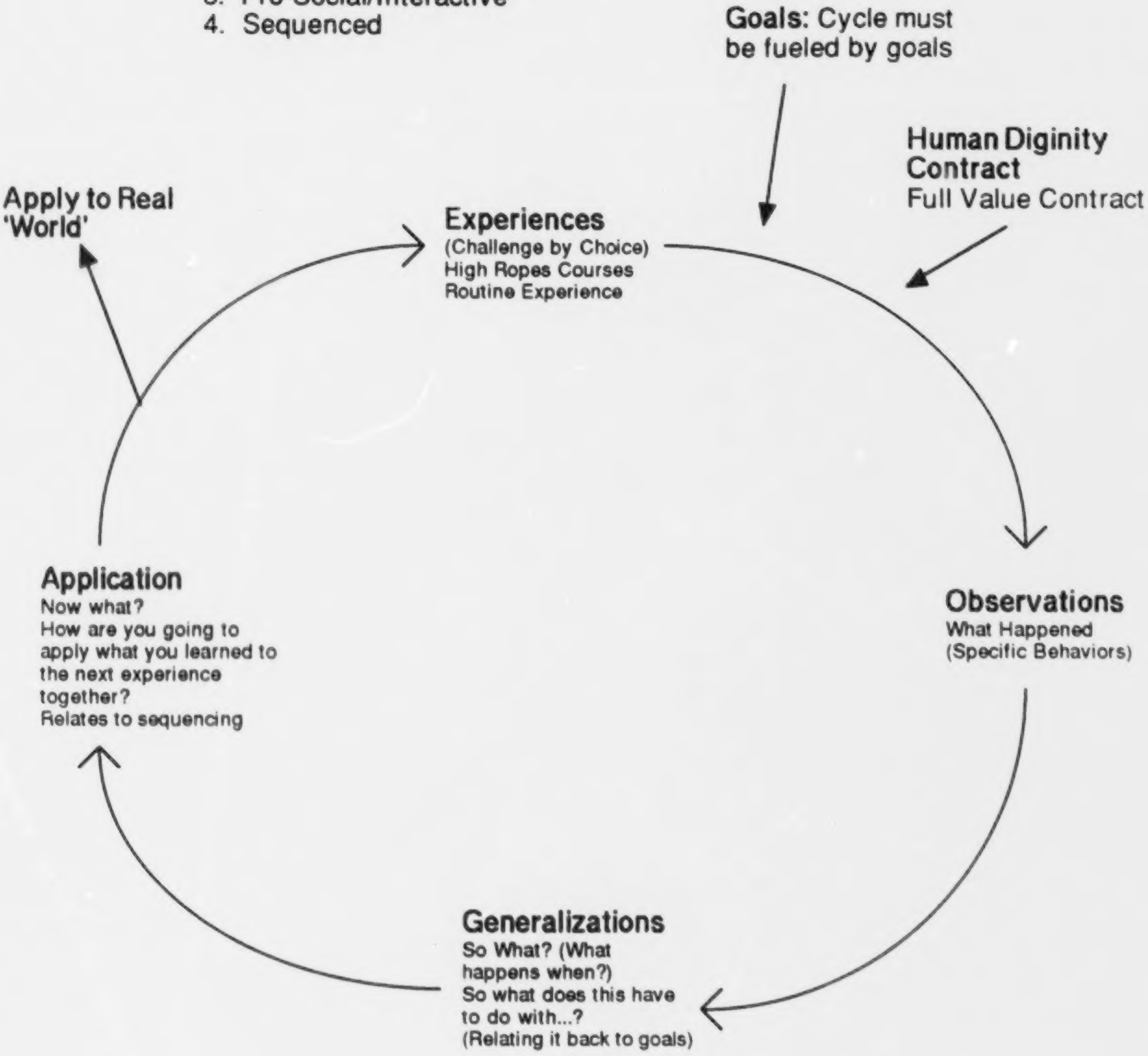
- 75 to 80% report physical or sexual abuse
- 68% of young women have been or are pregnant
- 36% of these youth have attempted suicide (14% is the national average)
- 95% have or are abusing alcohol and drugs
- 55% have significant emotional/mental health problems

Biography

Laura Levings has been working with 'at risk' youth for 12 year. Eight of those years have been spent working with street youth. She received her MSW in 1986, and went on to get her ACSW and teaching certificate. Her interest in experiential education began 15 years ago when she was teaching horseback riding to youth and thought about how wonderful it would be to combine activities with therapy.

Model of Experiential Learning

Experiences:
1. Purposeful: Goal- Directed
2. Pro-Active/Participatory In Nature
3. Pro-Social/Interactive
4. Sequenced


Goals: Cycle must be fueled by goals
Human Diginity Contract
Full Value Contract
Apply to Real 'World'
Experiences
(Challenge by Choice)
High Ropes Courses
Routine Experience
Observations
What Happened
(Specific Behaviors)
Generalizations
So What? (What happens when?)
So what does this have to do with...?
(Relating it back to goals)
Application
Now what?
How are you going to apply what you learned to the next experience together?
Relates to sequencing

TELEMARKETING AND THE PERFORMING ARTS: CREATIVE STRATEGIES FOR INTEGRATING AND ENHANCING PERFORMANCE

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Abstract

The purpose of this workshop is to introduce participants to the concept of improving telemarketing performance and employee job satisfaction by drawing strategies from the performing arts. Embracing the idea that 'performance' has common features in music, theater and telemarketing, participants will 'perform' telemarketing 'scenes' with creative approaches. By introducing novelty and variety to tasks ordinarily performed in a repetitive manner, participants will learn how to train and motivate telemarketers to discover variety and spontaneity in their work resulting in improved performance and satisfaction.

I will be drawing from my decade of experience as a talent scout and producer for London Records as well as my 12-years as a telemarketing executive with such companies as MCI, Grand Circle Travel and Cablevision to facilitate the workshop. My goal will be to open-up participants' ability to see relationships between the performing arts and telemarketing and to use this 'creativision' ('new sight') as a performance management training tool.

The workshop 'icebreaker' will take the format of participants introducing themselves in the character of a famous person in the arts, the name of which will be drawn by choosing a photo of a well-known celebrity from a number of face-down headshots. Upon completion of the icebreaker, the concept of 'novelty' will be introduced. We've all experienced the 'Hello, my name is...' start of a traditional workshop, meeting or seminar. The 'go-'round' is fairly rote and familiar. However, when each person has to present the same self-introductory information in the character of a celebrity, the 'novelty' of the delivery sets the format for seeing repetitive telemarketing calls as invitations to vary telemarketing calls for success. Much like the script of a play can have varying impact on the audience depending on the actor or actress delivering it, a telemarketing script can produce positive or negative outcomes depending on the creativity of the telemarketer. 'It's not what you say, but how you say it!'

Telemarketers initiate responses. That may seem, at first pass, to be inconsistent: How can you 'initiate' a 'response?' However, the reality is that a good telemarketer controls the content of the call (and thereby the call's outcome) by hearing the customer or prospect out and then tailoring his or her dialogue to compliment the 'role' or 'character' or 'style' of the caller. If a telemarketer was to respond in the same way to a prospect interested in buying, an irate customer demanding service and a caller using a competitive service but considering a change, there would not be a universal 'fit' to all scenarios. Additionally, the caller would probably feel that the telemarketer was not empathizing with him or her. By fully understanding the role of the caller, the telemarketer adapts his or her own role to 'fit the scene.' Workshop participants will get into the characters of the caller and act-out impromptu scripts to stimulate discussions as to identifying the role the caller is playing: What is the motive of the caller? What is his or her temperament? What is he or she feeling? What needs are being expressed? What is the caller not saying? How would you describe the caller physically if you could see him or her? Participants will then be asked to role-play complimentary telemarketer responses that address all these questions. Group discussion will explore the strengths and weaknesses of each and highlight those features that were a 'best fit' to the role the caller was playing and most likely to secure the desired call outcome.

Tonality, phrasing, pitch, speed, style, emotion and clarity are all features of a telemarketer's vocalization. They are also features of music. Therefore, we can learn to improve the quality of a telemarketing call much in the same way musicians improve and grow: Listening to their performances, varying their interpretations for effect and using style to create the desired outcome. Segments of different songs will be played for participants: A ballad, a jazz composition, an uptempo rock & roll song, etc. We will discuss the features of the different styles and extract ingredients generalizable to different types of telemarketing calls. For example, hearing out an irate caller may require the telemarketer to slow up the speed of his conversation with less unnecessary wordiness to convey receptivity to what the caller is saying; much like the melody of a ballad is relatively slow in rhythm with less notation than certain uptempo songs. The 'ballad response' can be the perfect compliment to the arhythmic verbalizations of the upset caller. Conversely, an outbound telesales call designed to create excitement and enthusiasm will be more uptempo and often slightly higher in pitch; much like a rock & roll tune. Workshop participants will rehearse telemarketing scripts varying the performance utilizing musical metaphors. The group will give feedback to the perceived variations and discuss the effects.

Biography

Garrison Leykam has 25 years coaching, team building and performance improvement experience in three key areas: Music/performing arts, Psychology, and Telemarketing. He has over 10 years of telmarketing experience with such companies as MCI, Powerlines, Grand Circle Travel and Henry Schein, Inc.

HOW TO BECOME AN AEE PROGRAM ACCREDITATION SERVICE REVIEWER

Jeff Liddle
Professional Services Manager, AEE , 2885 Aurora Ave., Suite 12, Boulder, CO,

Priscilla McClung
Outward Bound USA

Abstract

This session will outline the Program Accreditation Service review process with specific focus on the reviewer's role. We will then concentrate on the qualifications and process one must pursue to become an accreditation reviewer. We will role play a couple scenarios that might arise during a review.

Reviewer Qualifications and Selection/Approval Process

The program accreditation service has as its foundation a peer review model. Accreditation reviewers will be highly qualified, experienced peers in the field of adventure based experiential education.

Guidelines:

I. Qualified Accreditation Reviewer

A. Minimum 5 full time years of experience in the field of adventure programming

B. Has participated in a review as a team member or has had their program reviewed. As an individual who has had their program reviewed, they must have significant experience and responsibility for that program.

C. Current member of the Association for Experiential Education (individual or organizational)

C. Remain in good standing as a practitioner and reviewer

II. Qualified Accreditation Lead Reviewer

A. Minimum 2 years administrative experience in the field of experiential education

B. Has participated as a team member in at least one external review

C. Has met all the criteria for a Qualified Accreditation Reviewer (listed above)

Accreditation Reviewer Application Process

Submit the following materials to the Professional Services Manager:

1) a letter of interest
2) current resume
3) 3 names and addresses of references who can speak to the applicant's review experience

Final Approval of Accreditation Reviewer Applications

1) Final approval is subject to the discretion of the Professional Services Manager and the PAS review committee
2) Exceptions the above stated criteria will be decided by the Professional Services Manager and the PAS committee.
3) All grievances will be settled by a sub-committee of the PAS committee and a representative of the Board of Directors of AEE.

Biography

Jeff Liddle is the Professional Services Manager for AEE. His responsibilities include peer review, program accreditation, and publication of program incident data. Jeff has extensive background with adventure programming for therapeutic purposes.

LOGISTICS AND PREPARATION FOR AN AEE ACCREDITATION REVIEW

Jeff Liddle & Various AEE Reviewers
Professional Services Manager, AEE, 2885 Aurora Ave., Suite 12, Boulder, CO

Abstract
This session will overview the AEE accreditation process with a specific focus on how the review process works from beginning to end. Paperwork requirements, site visit logistics, and follow-up procedures will be discussed. Sample preliminary paperwork submissions, peer review reports and other documentation will be examined. The concept and process of peer review will also be examined as it relates to accreditation. It is strongly suggested that any program manager considering AEE accreditation attend this critical session.

Accreditation Review Process: The Flow of Activity

The review process shall unfold as follows:

1) A program indicates via written letter on the program's letterhead that they are interested in engaging in the accreditation review process.

2) The Professional Services Manager responds by sending the Basic Data Sheet and instructions to the program.

3) The program completes the Basic Data Sheet and submits the preliminary paperwork to either the lead reviewer or the Professional Services Manager. Where the paperwork is sent is up to the discretion of the Professional Services Manager. The program also submits the current registration fee directly to the Boulder Office of AEE.

4) The PSM selects a review team leader and review team members (minimum of 2 reviewers). A list of the proposed review team members is presented to the program being reviewed for input. After input is given the review team is officially selected and sent the preliminary paperwork.

5) The review team reviews preliminary paperwork, conducts a site verification visit, and an exit interview with the program administrator and additional staff as deemed appropriate by the program.

6) The lead reviewer completes the report card, management letter, and final report.

7) The final report, management letter and report card are submitted to the PSM.

8) If the program passes all applicable standards, the PSM forwards the report to the Executive Committee of the Board of Directors.

9) If the program does not pass all applicable standards, the PSM sends a letter indicating that the program has 60 days from the point of receiving the written report to respond to conditional marks.

10)Upon receipt of the response, the PSM makes a recommendation to the Executive Committee to either grant or deny accreditation.

11)Based upon the findings of the PS Manager and the Review Team, the executive committee of the board of directors makes a decision on whether to grant or not deny accreditation.

Costs

For AEE accreditation there will be four direct costs. These costs are as follows:

1) Join and maintain organizational or corporate membership for the effective duration of the accreditation.

2) Submit with the preliminary paperwork a $50.00 registration fee.

3) Pay an accreditation fee based upon multiplying .002 times the adventure program's past year annual operating budget. The minimum fee is $600, and the maximum fee is $1,200. Where expense and income do not balance the higher of the two numbers shall be used to determine the fee. This accreditation fee is due two weeks prior to the site visit. The fee is a one time fee good for the 3 year duration of the accreditation. Scheduling of an additional review prior to the 3 year expiration date will be grounds for charging the accreditation fee again.

4) Travel, room and board for the review team during the site visit shall be reimbursed directly to the reviewers from the program.

Biography

Jeff Liddle is the Professional Services Manager for AEE. His responsibilities include peer review, program accreditation, and publication of program incident data. Jeff has extensive background with adventure programming for therapeutic purposes.

VIRGINIA SATIR'S "PATTERNS OF COMMUNICATION": USEFUL CONCEPTS FOR TEACHING ABOUT GROUP PROCESS AND EXPEDITION BEHAVIOR

Tom Lindblade
Professor and Counselor, Coordinator of the Field Studies Program, College of DuPage, Glen Ellyn, IL, 60137

Abstract
Over the Past twenty years, this communications workshop has been taught as part of various national and international field programs. Participants will experience an abbreviated version of a typical workshop, and will learn experientially some of the communications patterns they typically fall into when under stress. The goal of the workshop is to increase awareness and provide some of the necessary skills needed to avoid negative patterns that inhibit communication and effective group decision making.

As Experiential Educators, each time we embark on an extended expedition our hope is to plant a seed that will bear fruit along after the expedition is over. We plan and structure our experiences so that growth can take place.

Over the more than thirty years that I have led expeditions, it has become increasingly clear to me that the single most important factor in creating a successful extended expedition or field course is the degree to which open and honest communication takes place between participants.

During my early yeas of leading and teaching in experiential courses I observed the problems created by a lack of group cohesion and communication. This led me to search for an effective way to teach better communications skills. I found that simply requiring the reading of Paul Petzoldt's chapter on Expedition Behavior did not seem to make much of a difference, nor did the simple exhortation to avoid negative comments and behaviors. I noticed that people under stress seem to lose some of their conscious control and lapse into behaviors that can have a drastic effect on group functioning, and that appealing only to the conscious intellect did not seem to bring about the necessary changes in behavior.

During my training as a Gestalt Therapist, I was exposed to Virginia Satir's Family Communications Model (Virginia is one of the best know family therapy theorists and authors) in a workshop setting which allowed participants to experience their own ways of behaving in their original family when the family found itself under pressure. I found that Virginia's model could serve quite well as a model for how trail groups communicate when under stress and that presenting the model in terms both of family and group communication worked quite well in helping students to understand and more effectively deal with their own communications patterns, both in their field groups and upon their return to their own families.

The Process of Communication

Virginia saw communication as taking place between two individuals, and that it takes place on a number of different levels simultaneously. When someone walks into the room for the first time we automatically take in thousands of separate clues as to who and what this person represents, i.e.: are they a threat or are they not, do I think I will like them, what is the impression their dress creates, what do I guess they are feeling from their facial expression and body posture, etc. Communications and the resulting judgments is almost instantaneous. We could not survive without making these kinds of judgments, whether we want to make them or not.

Communication always takes place on both verbal and nonverbal levels. Much of what is being communicated does not go through our consciousness, but instead results in almost instantaneous emotional reactions. This is necessary so that we can react quickly to defend ourselves. However, the fact that emotions are not easily controlled creates great difficulties in our society with its heavy emphasis on "thinking things through" and on "being strong". I believe that all feelings are important because they orient us to our world and they communicate directly to others.

Virginia identified four universal styles of communicating which we all use to avoid the possibility of rejection. She felt that each of us tended to rely on one or more of the styles depending on our early position in the family, and that we tend to transfer this early learning and behavior to field groups. The fours styles Virginia identified were Blaming, placating, lecturing/computing, and distracting. For the purposes of this paper, I will not spend a great deal of time explaining these styles. Instead, I would refer you to The New Peoplemaking in which Virginia did a wonderful job.

Effective communication or "levelings", as Virginia referred to it involves sending simultaneous clear messages about how I am feeling about myself, how I am feeling about you, and how I am feeling about the situation. When any portion of this triad is missing, there is a much greater possibility for serious problems in communication.

The format for this workshop begins with demonstrating each of the four problem styles. Each person will be given an opportunity to role play the style and identify which seems to fit them the best. Then the group is divided into small groups of no more than six which role play scenarios from problem expeditions where difficult decisions had to be made. First this is done with each group member playing one of the problem styles and then with each group trying to level.

This workshop has several major advantages. First it emphasizes self exploration rather than intellectualization and helps participants to get in touch with their own problem communication styles. Second, it allows, through role playing, for the individual to experience how they might actually react under pressure, and as a result allows them to be more on guard for this behavior when they are under stress. Through selection of relevant scenarios I can also introduce some actual situations the group might encounter on the grail that can cause problems, and the group will remember if something similar should occur.

Over the years, I have found that this workshop combined with an ongoing structured process for checking in with participants tends to eliminate many communications related problems and allows individuals to maximize their learning.

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Biography

Tom Lindblade is a Gestalt Therapist and Counselor who has coordinated and taught in the College of DuPage Field Studies Program for the past 23 years. The Field Studies program is probably the largest college based comprehensive experiential education program in the U.S., and this year will offer approximately 160 courses ranging from outdoor adventure to international.

Tom first came across Virginia Satir's ideas in the early seventies, while training at the Gestalt Institute of Chicago.

SEEDS OF CHANGE:
FOR THE ORGANIZATION, FOR THE WORK GROUP, FOR THE INDIVIDUAL

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Abstract
The C-141 Management Directorate became involved in experiential education quite by accident - and was surprised beyond all expectations. What follows is an account of how a military organization's experiment with experiential education as a corporate training tool is creating dramatic change in the organization itself, in the work force, and in the lives of individual employees.

The C-141 STARLIFTER has been the backbone of the nation's long-range military airlift capability since its introduction into service in 1962. It continues in that role today, remaining the last of the nation's "bargain" aircraft, despite the increasing maintenance and repair workload on this aging workhorse. With an originally designed service life of 30,000 flying hours, modifications and repairs have given the fleet a "new lease on life" with continued service expected through 45,000 flying hours.

The C-141 Management Directorate is an example of excellent stewardship of taxpayer dollars. Maintenance, modification, repair, and world-wide logistics support have been accomplished at Robins AFB since the aircraft's introduction into service. The STARLIFTER Team has always met and continues to meet and exceed customer expectations. Innovative and unique repair techniques and procedures have evolved to meet the aircraft's changing mission needs and support requirements. The team's support of this aircraft continues at a level unparalleled in either military or industry.

Constant and effective communication between the depot, customers, designers, and supporting community ensures world class maintenance and support to keep the C-141 one of the safest, most effective, most economical aircraft ever bought and used by our country. Examples of its performance range from world-wide military operations (Desert Shield / Desert Storm) to world-wide humanitarian efforts (Restore Hope). The value of this aircraft to the nation is far beyond its cost. Also valuable to the nation is the dedicated, experienced work force that takes pride in maintaining the aging mainstay. Despite recent trends in industry that sometimes cause employment to be viewed purely as a business arrangement, the STARLIFTER Team represents a loyal, dedicated, and proud work force -- in some cases second and third generation Robins Air Force Base employees.

Our nation has depended heavily upon the men and women of the STARLIFTER Team for quite some time. Aging aircraft can be roughly compared to the more mechanically familiar aging automobile. As planes and cars get older and accumulate more miles (or flying hours), they become more difficult and more expensive to maintain. Heavy demand and usage, plus age, results in a formidable workload in maintaining these aircraft. After months of meeting every challenge with a "whatever it takes" attitude, work force burnout became a very real possibility.

We began searching for a way to step back, regroup, refocus, and to become proactive again, instead of reactive. The fires were out, or smoldering rather than blazing, and we needed to again focus on our traditional strong points such as quality, productivity, planning, etc. We wanted to corporately shift from a "fire-fighting" mode to a more detailed, methodical, and process-conscious mode. We found it hard, however, to shift from a crisis mode. Firefighters -- heroes -- wanted to remain heroes, not function as a relatively anonymous member of a team.

We chose a very natural and very common solution of conducting team-building classes. But, we got lucky on the method of delivery. We stumbled upon experiential education because we were searching for a way to make our training a fun, enjoyable, memorable experience, which would contribute to the shift back to a cohesive team. Using experiential education as a corporate training tool, we did all that and more.

Within the Analysis, Research, and Strategic and Tactical Planning Division, our Learning and Performance Engineering Team developed and delivers STARLIFTER ADVENTURES: The Quest For Quality, an experiential education-based curriculum that is helping the C-141 Management Directorate continually improve the performance of maintenance, repair, modification, and world-wide logistics support of the fleet of C-141 STARLIFTERS.

As most of the participants of this conference know, experiential education dates back to World War II, when the Royal British Navy discovered, contrary to expectations, that survivors of enemy submarine attacks were older sailors. This discovery was puzzling, as the younger sailors were more fit, in better condition, and would be expected to survive in greater proportion than older sailors. In order to capture the mental toughness, grit, fortitude, and survival skills of the older sailors and transfer this knowledge to the younger sailors, the Outward Bound (a nautical term referring to ships departing from harbor) School was formed. This was one of the earliest recorded formal uses of experiential education.

In the Sixties and Seventies experiential education was used mostly in clinical settings to treat behavioral problems, juvenile offenders, chemical and alcohol dependencies, etc.

Clinicians observed, however, that the groups being treated displayed behaviors that are desirable in the work place, such as improved ability to function as a cohesive group, increased diversity awareness and respect, greater creativity in problem solving, and better leadership and followship skills. These results, reported in medical and psychiatric journals, went largely unnoticed by the business world.

With the focus on teams and teamwork of the eighties and industry's increased usage of motivational speakers (many of whom had clinical backgrounds), the use of experiential education as a corporate training tool began to increase. It is now in widespread use in such companies as Saturn, Exxon, IBM, AT&T, Digital Equipment Corporation, Du Pont, Schering-Plough, Canadian Tire, General Electric, and Westinghouse.

Our use of experiential education has produced outstanding results. We've found The Quest For Quality gets the employees involved in their training through active participation. It is fun, relevant, effective, and provides the employees with a memorable experience. It bridges some of the communication gaps in our very diverse work force.

The C-141 Management Directorate has approximately 1500 employees in nearly every skill or profession except for sales and medicine. We have secretaries, clerks, acquisition and procurement personnel, several disciplines of engineers (aeronautical, mechanical, electrical, systems, structural, and industrial), managers, executives, all disciplines of aircraft mechanics (electrical, hydraulic, sheet metal, aircraft, etc.), information systems professionals, accountants, item and material managers, facilities managers, operations research analysts, corporate trainers, equipment specialists, production managers, workload schedulers, and human resource personnel. All these different people, with different skills and jobs, sometimes find it difficult to talk with each other with a common language and an understanding attitude. The Quest For Quality helps.

It does it with such things as giant beach balls, darts and blow guns, hula hoops, race cars, tennis balls, parachutes, blindfolds, eggs, green buttermilk, twenty-pound rocks, utility poles, ropes, kid's play tunnels, water guns, cotton balls, hand lotion, pizza, and fun. And, if you don't hear the discussion and processing going on, it looks a lot like play. But make no mistake, it accomplishes, in exemplary fashion, our training goals.

Our training techniques invite and support growth - individual, interpersonal, and organizational. Participants learn new skills, or improve and enhance existing skills, in the areas of team building, conflict management, creative problem solving, leadership and followship, and gain both a greater appreciation for diversity and enhanced self-esteem. STARLIFTER ADVENTURES: The Quest For Quality is one of those rare corporate training courses which returns personal value to a participant even if he or she is not associated with the sponsoring organization. Life skills are enhanced, and participants derive a greater awareness of the environment in which they live, work, and play. And it's even more successful and beneficial as a corporate training tool.

Significant, lasting value is returned to the sponsoring organization in the form of more productive employees. If you haven't yet tried experiential education as a corporate training tool, you should. I think you'll be pleasantly surprised.

Biography

Gary Lister is trained and experienced in experiential education. His broad involvement in government, business and academia makes him a uniquely qualified change agent. From "worker bee" to front line supervisor to manager to executive and from technical school instructor to college instructor to corporate trainer, he has lived with the day-to-day problems and understands the complex challenges facing organizations today.

WOMEN'S CAREER DEVELOPMENT IN OUTDOOR LEADERSHIP

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Abstract
This workshop reviews the research findings of the Women's Outdoor Leadership Career Development Project which investigated the status of women's employment in outdoor education organizations as well as factors that facilitate and constrain women's ability to develop in outdoor leadership careers. The workshop will provide concrete suggestions for organizational and societal change which will improve the climate of outdoor organizations for women participants and staff. Finally, the workshop will conclude with an exercise where workshop participants re-vision and re-create outdoor programs and outdoor organizations.

Historically, the outdoor world has been perceived to be a male world (Bialeschki, 1992; Knapp, 1985). The adventure accomplishments of women have been hidden or relegated to the back pages of history books. For example, names of male outdoor adventurers like Sir Edward Hillary, Royal Robbins, Admiral Richard Byrd, Yvon Chouinard, Rear Admiral Robert Peary, Will Steger, John Wesley Powell, and John Long are commonly recognized but names like Junko Tabei, Sharon Wood, Valerie Fons, Helen Thayer, Alexandra David-Neel, and Arlene Blum are not. A recent article notes that this trend is changing because women are receiving much more recognition and appreciation for their adventurous accomplishments (Absolon, 1993). World-class rock climber Lynn Hill, polar explorer Ann Bancroft, and mountaineer Kitty Calhoun are challenging traditional stereotypes, and, as a result, this group and others are inspiring and leading women to outdoor adventure.

Women are participating in outdoor adventure activities in ever-growing numbers (Miranda & Yerkes, 1982; Stringer, 1993). According to Henderson (1992), the number of women backpacking and hiking is likely to surpass the number of men by the year 2000. In addition, the percentage of women participating in all aspects of outdoor recreation is increasing faster than men (Henderson, 1992). Simultaneous to this surge in participation in outdoor recreation has been a significant increase in the number of organizations offering training in outdoor skills and group based outdoor recreational experiences. These organizations employ outdoor leaders to guide these outdoor experiences. There is a current assumption that women's development as outdoor leaders has not kept pace with their participation in outdoor adventure activities (Absolon, 1993, Hampton, 1994). This assumption has not been empirically validated so there are very few data available to confirm or deny it. Various reasons have been given for women's alleged under-representation in outdoor leadership careers: they are not interested in such careers, they are not technically skilled enough, they lack role models and mentors, they are less confident in their skills, they are unable to step outside societal gender roles, and they are subject to sexual harassment (Absolon, 1993; Hampton, 1994; Loeffler, 1993). The Women's Outdoor Leadership Career Development Project investigated the current status of women's employment in outdoor leadership as well as factors which facilitate and constrain women's ability to participate in outdoor leadership careers.

Gender Ratios of Participants and Staff

The outdoor programs in the sample employed 3401 staff in 1994. Staff were employed in the following employment categories: field staff 62%, support staff 9%, office staff 12%, management 12% and executive staff 5%. When all year-round staff position categories were collapsed, the overall staff gender ratio was 45% women (n=1539) and 55% men (n=1862). Using the one-dimensional chi-square goodness of fit test, it was determined that there was a significant difference from a theoretical 50-50 gender ratio in the breakdown of the overall staff (X^2 [1, n=3401]=30.68, $p<.01$). When the office staff category, a traditionally gender-appropriate position for women, was removed from the pool, the overall staff ratio shifted slightly to 43% women and 57% men.

Many women congratulated outdoor organizations on their efforts to draw women into both instructor and administrative positions. One woman noted that her organization was trying very hard to have its instructor gender ratio match its student gender ratio. Though it is common practice for outdoor organizations to use their participant gender ratio as a benchmark for evaluating their staff gender ratios (Hampton, 1994), many of the women interviewed thought that outdoor programs should aim to have gender ratios in their students and staff match that of the general population. The outdoor programs that

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were surveyed serviced 160,585 participants in 1994. Of these participants, 41% were female and 59% were male.

Of the 3401 staff members, 51% (n=1734) were employed year-round and 49% (n=1667) were additional staff hired to cover the peak season. The following table provides a visual overview of participant gender ratios and staff gender ratios for the various employment categories. Most of the year-round employment categories showed female numbers equal to or greater than the participant female numbers. The executive staff category, however, had a ratio of 38% women and 62% men. Using the one-dimensional chi-square goodness of fit test , all of the employment categories except support staff and seasonal management showed significant difference from a 50-50 gender ratio at p<.05. The outdoor programs reported the gender breakdown of their governing boards. There were a total of 493 governing board members and 38% (n=186) of the members were women and 62% were men (n=307). It was determined that this was a significant difference in the gender breakdown of governing board members from a 50-50 split (X^2 [1, n=493]=29.7, p<.01).

Gender Ratios for Participants, Governing Board Members, and Various Staff Categories

Category	n	% of Women	% of Men	Significant Difference at p<.05
Participants	160,585	41	59	yes
Overall staff	3401	45	55	yes
Year-round overall staff	1734	46	54	yes
Seasonal overall staff	1667	45	55	yes
Year-round field staff	1071	41	59	yes
Seasonal field staff	1451	45	55	yes
Year-round support staff	147	44	56	no
Seasonal support staff	120	48	52	no
Year-round office staff	219	76	24	yes
Seasonal office staff	49	74	26	yes
Year-round management	216	42	58	yes
Seasonal management	47	40	60	no
Year-round executive staff	81	32	68	yes
Governing board	493	38	68	yes

A Summary of Constraints to Women's Career Development in Outdoor Leadership

Constraints Generated by Program Administrators	Composite and (Rank)		
	All	Female	Male
Outdoor leadership is a white male dominated field and there is discrimination in hiring and training. A powerful male network (good old boy) exists that tends to promote other men. This results in women not being in positions of power and responsibility. Hiring qualifications focus too much on technical skills and not enough on human services or other professional qualifications.	99 (1)	70 (1)	29 (4)
Women tend to perceive themselves as less qualified or competent. Women's lack of confidence in their abilities limits them. Some women will not attempt a new situation until they are absolutely sure of their outdoor skills.	82 (2)	35 (3)	47 (1)

Gender -role socialization makes outdoor activities seem inappropriate for women. Outdoor leadership is perceived to be an inappropriate career for women. Additionally, many women face social sanctions and stigma in pursuing their careers; strong competent women are labeled lesbian which is considered to be derogatory and fear of this label is part of the socialization. For lesbian outdoor leaders, societal fears and misunderstanding contribute to an oppressive and constraining work environment.	80 (3)	47 (2)	33 (3)
Women lack exposure to and opportunities for outdoor activities when they are young. This gives women less time to develop skills since they start later. Women do not know outdoor leadership is a career option. Women are not be encouraged to pursue careers in outdoor leadership by family and friends.	64 (4)	29 (6)	35 (2)
Women are perceived to lack physical strength and technical competence by participants and co-workers. There is also a belief that physical tasks must be done in the most "macho" way.	63 (5)	39 (5)	24 (5)
There is a lack of female role models and mentors. Role models provide images of what is possible for women in outdoor leadership and mentors assist and guide women through their careers.	47 (6)	38 (4)	9 (8)
Women are constrained by family commitments. Raising a family is perceived to be incompatible with the field based components of an outdoor leadership career.	38 (7)	26 (7)	12 (6)
Low salaries in outdoor leadership make it difficult to earn a living and save for retirement. Women may leave the field if financial security becomes more important to them.	31 (8)	21 (8)	10 (7)
A career in outdoor leadership requires a transient lifestyle which can make relationships and community building difficult. Women are perceived to be less interested in this lifestyle.	22 (9)	20 (9)	2 (10)
Women experience sexual harassment as both participants and staff which may influence their career development or influence them to leave the field.	9 (10)	6 (10)	3 (9)

A Summary of the Strategies to Support Women's Career Development in Outdoor Leadership

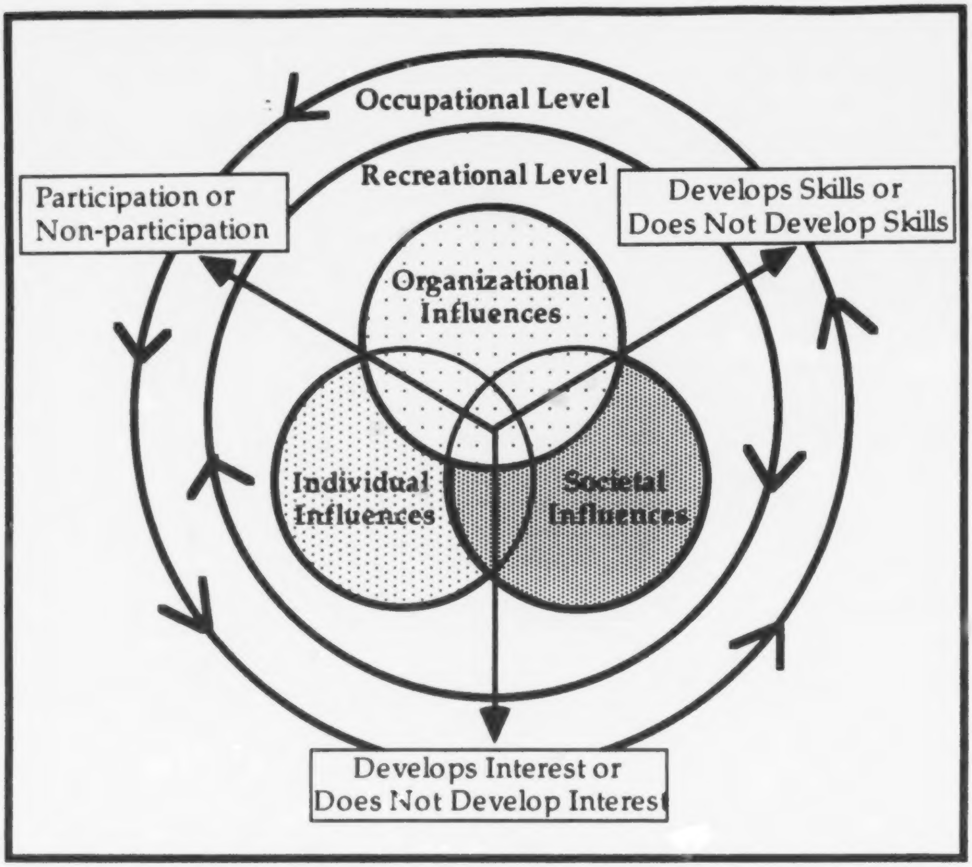
Strategies Generated by Program Administrators	Composite and (Rank)		
	All	Female	Male
Hire and promote more women into administrative and executive positions. Develop a management training program for women. Develop formal and informal mentoring programs for women at all levels within outdoor organizations.	104 (1)	55 (2)	49 (1)
Offer advanced skills training in single-gender environments. Single-gender training allows women to learn in a safe and nurturing environment where they feel more comfortable taking risks. Provide a wide variety of professional development opportunities.	103 (2)	60 (1)	43 (2)

Commit to equal opportunity, affirmative action, and other non-discriminatory hiring policies. Value people skills as highly as technical skills when hiring. Adopt a sexual harassment policy and strongly enforce it. Provide training in sexual harassment prevention. Pay men and women equally for equal work. Provide a livable salary.	64 (3)	44 (4)	20 (4)
Actively recruit and encourage women to apply for outdoor leadership positions. Set up recruiting networks between organizations. Provide scholarships for women to attend instructor training programs.	60 (4)	45 (3)	15 (7)
Educate staff and participants about gender issues. Provide training in gender issue resolution for staff. Provide assertiveness training for female staff. Support increased diversity awareness and sensitivity in all program areas.	47 (5)	16 (9)	31 (3)
Increase the number of female participants by offering single-gender programs for women and girls and by using new marketing approaches. Outdoor programs for girls will provide opportunities for interest, skill and self-esteem building. Gender sensitive marketing will attract more women and girls to attend outdoor programs.	44 (6)	26 (5)	18 (5)
Create a organizational climate that is appealing to women. Reduce bravado and macho-ness in programs. Focus on curriculum and work environment which provides support, is free of harassment and which dispels stereotypical roles of women and men.	37 (7)	20 (6)	17 (6)
Assist in the creation of networking and support systems for female outdoor leaders, both within and between organizations. Encourage the formation of a national women's outdoor organization. Give women the opportunity to work with other women.	32 (8)	20 (6)	12 (9)
Recognize women's achievements in and contributions to the field of outdoor leadership. Publish books and articles by women authors and about women's accomplishments in the outdoors. Assist women in becoming recognized and visible in national organizations.	28 (9)	15 (10)	13 (8)
Assist women in balancing work with family and relationship commitments. Provide daycare, staff housing that works for families, parental leave, courses where children can go along with parents, and flexible scheduling options to support parents. Allow partners to work courses together or have field times that coincide.	24 (10)	17 (8)	7 (10)

Theoretical Model of Women's Career Development in Outdoor Leadership

Starting with the three inner circles, the model depicts three categories or levels of influence that affect women's career development in outdoor leadership. The overlapping depiction of the three circles is meant to illustrate the integrated and co-influential nature of these three categories.

Organizational Influences. The organizational influences circle represents the impact an outdoor organization can have on women's career development in outdoor leadership. This circle includes the following factors: personnel policies, presence or absence of a "glass ceiling", presence or absence of same gender role models and mentors, economic orientation, employee and participant demographic proportions, type of outdoor activities offered, employment patterns, and organizational size, climate, structure, mission and philosophy.


Occupational Level
Recreational Level
Participation or Non-participation
Develops Skills or Does Not Develop Skills
Organizational Influences
Individual Influences
Societal Influences
Develops Interest or Does Not Develop Interest

An emergent model of women's career development in outdoor leadership [Adapted from Chao & Malik (1988), Henderson (1991) and Henderson et al. (1988).]

Individual Influences Personality dimensions such as self-esteem, self-efficacy, locus of control, motivation, self-knowledge, need for achievement, occupational aspiration, interests and values are represented by the individual influence circle. Also included in this circle are the influences of a woman's current family situation and her family of origin.

Societal Influences. The societal influences circle depicts social forces that are external to the individual that may have some bearing on women's career development in outdoor leadership. This level of influence includes gender-role socialization and several of its products: lack of career information, lack of role models, lack of orientation to work, lack of self-efficacy, lack of economic independence, and lack of opportunity to develop outdoor activity skills (Chao & Malik, 1988; Hansen, 1984). It also includes the influences of race, socio-economic status, education, religion, and mass media.

Recreational Level. Circling the three categories of influence is the recreational level. Since a woman participates in outdoor recreation activities at the recreational level before the occupational level, it is depicted first. Her participation at this level is influenced by the individual, organizational and societal factors mentioned above. There are many possible outcomes regarding a woman's participation in outdoor recreation activities at this level. She may or may not develop an interest or preference to participate depending on her individual personality and the influence of antecedent constraints (Henderson, 1991). If she does not develop an interest to participate, her career development in outdoor leadership does not continue. If she does develop a preference to participate, she may or may not participate depending on the presence or absence of intervening constraints (Henderson, 1991). If she participates at the recreational level, she may become highly skilled, semi-skilled or remain unskilled. She may cycle through this pattern several times for each outdoor recreation activity in which she becomes

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interested. For example, a woman develops an interest in lake canoeing, joins a canoe club and becomes a skilled open water canoeist. A friend in the canoeing club asks the woman if she would be interested in whitewater canoeing and she decides she would like to try it. She goes on a whitewater canoe trip, likes it and begins to develop skills. This cycle of the woman's initial career development, stops if the woman loses her interest or if the antecedent or intervening constraints become unnavigable.

Occupational Level. Once a woman has participated in outdoor recreation activities, she may develop an interest in pursuing them at the occupational level. At this juncture, the woman enters the occupational level of the model. Once again, at this level, she is influenced by individual, organizational, and societal factors. As she progresses in her career, she cycles through the model in a similar fashion to the recreational level. For example, the canoeist above develops an interest in becoming a canoeing leader for a local organization. She participates in canoe guide training to develop her outdoor leadership skills and eventually becomes a professional canoe leader. She would cycle through the model again for every outdoor recreation activity that she would like to lead professionally. This cycle, the woman's continued career development would continue until she changes career directions or if the antecedent or intervening constraints become unnavigable.

Model Summary Women's career development in outdoor leadership is the complex product of a multitude of influences and interactions. For the subjects in this study, their career development in outdoor leadership began at the recreational level and progressed to the occupational level if the antecedent and intervening constraints could be overcome, avoided, or ignored. The model presents a visual representation of the development and progression of their careers. The proposed model is highly tentative. Some of the salient factors, interactions, and processes that influenced the career development of the subjects in this study were identified and depicted. There may be other factors and processes that were not detected by the present research. Further research is essential to confirm the accuracy and saliency of the proposed model.

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Biography

T.A. Loeffler is a doctoral candidate in Outdoor Education at the University of Minnesota where she has focused on gender issues. For the past ten years, T.A. has been active in many areas of experiential education including summer camps, ropes courses. NOLS. therapeutic wilderness programs, and higher education.

PROCESSING: CLIMBING THE LADDER TOGETHER

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Abstract
Processing is an essential component of all experiential education programs. The objective of this workshop is to increase the processing skills of each participant. The presenters will provide information on a new thinking tool known as the "ladder of inference." They will demonstrate how it can be used for better processing of the experience. Small group discussions and role plays will highlight this presentation.

Every component of an educational experience is important. However, there are many writers and researchers who would argue that the processing element is the most essential if there is going to be long-term growth and development (i.e., Gass, 1993b; Knapp, 1993; Nadler & Luckner, 1992). Processing can occur prior to, during, or after the experience. Processing activities can be used to: (a) help individuals focus or increase their awareness on issues prior to an event or the entire experience; (b) facilitate awareness or promote change while an experience is occurring; (c) reflect, analyze, describe, or discuss an experience after it is completed; and/or (d) reinforce perceptions of change and promote integration in participants' lives after the experience is completed (Gass, 1993a).

As professionals who work with diverse populations using experiential learning activities to promote change and development, we often struggle to understand why some students have major breakthroughs from an activity or course, while others do not. The latter may have experienced a terrific rock climb, participated in a city-wide clean-up campaign, overcome fears on a ropes course, or demonstrated excellent leadership skills on a outdoor-adventure course, yet it appears to make no difference in their self-perceptions. In our attempt to understand this phenomenon we have been attracted to the work that has been undertaken on narrative and mental models.

Narrative

Narrative or stories, involve the gathering together of events into a plot in which significance is given to the events as they relate to the theme of the story. The plot configures the events into a whole, and the events are transformed from merely serial, independent happenings into meaningful happenings that contribute to the whole theme (Polkinghorne, 1988). Social scientists such as Bruner (1985) and Sarbin (1986) contend that "story" provides the dominant frame or structure for the lived experience which helps individuals organize and understand the new experience. The story then provides a unit of meaning that stores and permits retrieval of the new experience.

For those individuals who successfully participate in the experiences, yet often are unable to abstract the benefits of their participation, one of the problems may be the story that they create is a "more of the same" story even though the events, results, and efforts, may all be drastically different. As a result, we need to search for ways of helping participants create "new stories. " Understanding the "Mental Models" that each of us carry with us may be a valuable step in the quest to be a more effective facilitator.

Mental Models

Mental models are the assumptions, images, stories, and predetermined conclusions we have in our minds of people, places, things, and every aspect of our world. These mental models then become the filters of the tinted glasses that we view our reality and determine the story we construct about what we just witnessed or participated in. It's like a mental map that always leads back to the same old territory, despite the new terrain that may have been navigated. Why don't we realize this? It's because these mental models are **invisible, unexamined, and untested.** They are based on past learnings and because of **certainty** and **efficiency** we easily go back to them rather than create new learning. The old adage of the certainty of misery is better than the misery of uncertainty, takes hold here.

Some examples of mental models that you may hear when leading experiential education activities could include: "I'll never be able to make that climb." I'm just not that good with numbers and working with the compass." "Joey is a good leader and must be right about where we are." "This experience was good but home is different and this won't help me there." "I don't care, I don't have very good ideas anyway." The task then for instructors and facilitators is to develop ways to detect and unearth these mental models before they rob students of significant new learnings and keep them prisoner of the "old story." One technique that instructors may find valuable to integrate into their "bag of tricks" to help participants move beyond the old story is using the "Ladder of Inference."

Ladder of Inference

Cognitive psychologist and educators have long known how our mental maps or models affect our emotions, interactions and learning from any experience. Recently, in the business literature, Argyris, (1993) introduced the "Ladder of Inference" as a useful tool that can be used to make one's thinking visible. The Ladder of Inference is a tool for clarifying our mental models. Each of us quickly adds meaning to conversations and jumps to conclusions as a way of life. In fact, in our society and culture, we have been rewarded for surmising a situation quickly and developing an action strategy. This pursuit of the quick assessment and action plan leads to taking short-cuts in our thinking. The mind takes the path of "least resistance" and wants to be able to say, "Been there, done that, know that." When we take short-cuts, it becomes easy to abstract, generalize, and distort the data. Without really knowing it, we may alter or omit the data to fit our preconceived thoughts. Consequently, we become invested in our opinions and these opinions become filters for how we view other new data in our life.

Each of us operate in a world of self-generating beliefs which generally remain untested. We adopt those beliefs based on the conclusions, which we inferred from what we observed, as well as previous experiences that we have had. The Ladder of Inference is a powerful communication tool, which can help change the way we think and interact with others. There are three objectives in using the Ladder of Inference:

1. To become more aware of the thinking and reasoning of yourself and others.
2. To make the thinking and reasoning of yourself and others more visible when communicating.
3. To better inquire into others' thinking and reasoning.

The Ladder of Inference is composed of seven steps that assist individuals in walking through the process of adding meaning or drawing conclusions. The seven steps suggested by Senge et al. (1994) include:

1. Actions
2. Beliefs
3. Conclusions
4. Assumptions
5. Meanings
6. Selected "Data"
7. Observable "Data"

Through reflection and discussion people can move up and down the ladder identifying the links of their reasoning, gaining greater insight about themselves and others as well developing "new stories" that are based on potentially more accurate data.

Summary

One of the primary purposes of experiential education is to help all learners develop insight and skills that will transfer to their lives when they complete their involvement in the experience. Clearly, our role as the instructor in facilitating meaningful exchanges of insights, thoughts, feelings, reactions and the co-constructing of new stories is a delicate and complex one. In this paper, we touched on the importance of processing, narrative and mental models. We also noted that often when we have an experience, our beliefs affect the data that we select to focus on. If we have erroneous or irrational beliefs we may get into a cycle whereby we negate new information and accept those beliefs as truths. Finally, we introduced the Ladder of Inference as a tool that can be used by instructors to help individuals develop new self stories based on what they learned on the experience. Should you desire more detailed information on these topics, we encourage you to acquire some of the resources listed in the reference section.

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Biographies

Dr. Luckner is a professor in the College of Education at the University of Northern Colorado. He is also an instructor for the Voyageur Outward Bound School

Dr. Nadler is the President of Edgework Associates, a training and consulting firm specializing in teambuilding and leadership. He is also a licensed psychologist and former Outward Bound instructor.

Mr. Butterfield is a community activist who specializes in developing experiential programs for inner-city youth.

DEVELOPMENT OF EXPERIENCE BASED TRAINING THAT EFFECTIVELY LINKS INTO AND SUPPORTS ORGANISATIONS GOING THROUGH CHANGE.

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Abstract

Experience based training and development consultants are increasingly having to become more responsible to develop training programs that effectively link into and support organisations going through change.

The outcomes of this workshop are to:
- identify common change issues within organisations
- develop an understanding of essential processes and appropriate activities to enhance the effectiveness of experience based training in an organisation going through change.

Background

The Outlook is a Training and Resource Centre and has been in operation since 1979.

The centre has three main functions:
- designing and implementing team development programs for the public and private sector.
- conducting experiential learning programs for disadvantaged communities.
- training and accrediting community workers and management personnel in the conducting and facilitating of experiential learning programs.

The Outlook is a non-profit organisation. All profit from Corporate programs subsidises Youth and Community programs.

All programmes at "The Outlook" are:
- needs based.
- founded on a well articulated working agreement that fosters learning.
- built around the concept of experiential learning.
- consistent with the adventure model.
- sensitive to the stages of group development.
- committed to the transference of relevant learnings to the workplace.

Some of the areas that our Corporate programmes address are:
- People Management Skills
- Personal Management Skills
- Group Development Skills
- Planning and Bringing about change

Workshop Description

Participants will be actively involved in identifying issues and developing programmes through the use of case studies. e.g.. International Hotel, National Telecommunications Corporation in Australia, National Rail Corporation, Australia

FOCUS AREAS

- Common change issues within various organisations will be identified.
- Participants will be requested to critically reflect on case studies and develop activities/programmes that consider these complexities.
- The role of the facilitator during this process (including pre and post programme)
- Transference of relevant learnings to the workplace.

Biography

Susan McAviney is presently the manager of the corporate team, "The Outlook". This is a training centre which has been in operation since 1979. She has been consulting in the area of experience based training and development at The Outlook for four years. Prior to that, she was an internal training and H.R. consultant for a large international finance and property group for four years.

ADVENTURES IN CAREER EXPLORATION FOR WOMEN AND GIRLS

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Abstract
Career guidance services have tended to follow very traditional models which perpetuate gender bias in options for girls and women, who have been nearly absent from many of the challenging and rewarding careers in science, math and technology. In response to the status quo of such services, the Equity Center has developed and implemented a novel and effective approach to career exploration and decision making activities. An integration of career self efficacy theory and experiential learning results in opportunities for girls and women to enhance self confidence and risk taking, thereby increasing the career options available to them. Two programs, the Career Challenge and Out of Bounds, will be presented in a combination of video, lecture and participatory activities. Participants will experience a unique, gender appropriate adaptation of the adventure curriculum, including the use of the full value contract to "find one's voice". A packet of curriculum materials will be distributed.

Career Self-Efficacy

Current interest in the career decision making of girls and women is accompanied by a growing awareness of the difference between male and female career behavior, and the inadequacy of traditional models of career development to predict the patterns exhibited by women.[1] A major way in which women's career behavior differs from that of men is their failure to acknowledge and/or fully utilize their individual capabilities, talents and interests in career pursuits. They are influenced, rather, by socialized expectations that produce a response set that leads to limited consideration of career options in the occupations considered traditional for women.[2] Understanding the process by which females circumscribe their occupational aspirations is a prerequisite for counselors and educators who want to facilitate exploration and expansion of career options for girls and women.

The self-efficacy model of social learning theorist Albert Bandura,[3] has been more recently developed as a tool to understand career decision making.[4] Current efforts to understand and overcome the avoidance of math, science, and technology related education and career paths on the part of the vast majority of girls and women focus on the importance of self-efficacy expectations in conjunction with risk taking and motivation for career and lifestyle options,

The New York State Equity Center has developed an approach to career counseling, career exploration programs, and career decision making models that integrates experiential learning methods, in a gender appropriate manner, with the self-efficacy model. Specific activities, or the "self-efficacy tools" include many that are adventure-based, and are directly related to the factors that affect career self-efficacy expectations. Two programs, *Out of Bounds* and the *Career Challenge*, utilize the self efficacy tools in a sequential manner to increase risk taking behavior and to enhance self confidence in women and girls.

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[1] Betz, N. and Fitzgerald, L. (1987). **The Career Psychology of Women.** Orlando: Academic Press.

[2] Taylor, K. and Betz, N. (1983). Applications of self-efficacy theory to the understanding and treatment of career indecision. **Journal of Vocational Behavior**, 22, 63-81.

[3] Bandura, Albert. (1977). Self-efficacy: Toward a unifying theory of behavioral change. **Psychological Review**, 84, 191-215.

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The self-efficacy model and the activities or "tools" are outlined below:

Factors Affecting Career Self-Efficacy Expectations
1. Performance accomplishments are the most effective vehicle for developing a strong sense of personal efficacy or confidence in one's ability to perform. Mastery experiences build a positive, resilient sense of self confidence; failures can undermine it, particularly when there is little or no history of trial and error or experimentation. The stereotypic masculine role in our culture provides opportunities for developing a broad range of active, instrumental qualities, in contrast to the stereotypic feminine role that values nurturance and sensitivity. While these feminine qualities are certainly positive, they do not lead as readily to the wider range of task accomplishment and competence.

Girls and women need opportunities for a variety of experiences, particularly those that involve "hands on" exploration of the environment. These opportunities should be offered in a setting in which the challenge is sequenced to promote success and mastery.

Activities: Hands-on career exploration events: "How things work" workshops; Adventure workshops with initiatives and challenges; City Search; Career Camp

2. Vicarious learning is a powerful source of information about opportunities and limitations for the individual. Self-beliefs of efficacy are instilled and enhanced by models of successful attainments. These role models provide vicarious experiences for those observers, and establish the range and structure of opportunities. The models for female career options are too frequently reflective of the limited opportunities traditionally available to women.

Girls and women need opportunities to see females in roles that demonstrate the wide range of career opportunities actually available to those who are motivated. They are encouraged by the presence of women, like themselves, who fulfill roles in challenging and "nontraditional" occupations.

Activities: Job shadowing; Mentoring; Role model presentations; Media review; Interviews with role models; Information interviews

3. Emotional arousal directly influences the self perception of efficacy in a situation, particularly if the task is new and unfamiliar, or associated with past failure. If girls and women have not been encouraged to gain experience with tools, mechanical things, exploration of the environment, math and science courses, they may approach these situations with apprehension. If they have had limited experiences that were unsuccessful, avoidance may be the more comfortable response. Math anxiety, social ostracism, and loneliness are all specific factors that contribute to female avoidance of math, science and technological career choices.

Girls and women need opportunities to learn to take risks in an environment that is initially very safe, but offers a sequence of progressively increasing challenge. Opportunities to attempt new things in a trial and error manner, where failure is seen as a method of learning are beneficial. Same sex groups should be used initially to enhance the sense of safety. Once the girls and women have a baseline of confidence, integrating males and females is beneficial.

Activities: Math anxiety workshops; Math Equals; How things work; Tool recognition; Computer literacy; Adventure-based initiatives and challenges; Science and Technology Camps

4. Verbal persuasion, in the form of encouragement from trusted family members and peers, as well as information from professionals and messages from cultural sources such as media and social institutions, has a significant impact of the self perception of efficacy of girls and women.

Girls and women need information about the wide range of career options available, skills to access information independently, and encouragement from family members and friends to reach out for the challenging goal. Opportunities to examine and counteract the limitations of gender role stereotypes are an important aspect of providing realistic information.

Activities: Full Value Contract; Women Helping Girls with Choices; Leadership Programs; Gender Awareness workshops; Expanding Options Counseling; Staff Development for Educators (Adventures in Career Guidance)

"Out of Bounds": A Career Exploration Program for Middle School Students

Program Overview

"Out of Bounds" is an experiential career exploration program that focuses on various elements of risk-taking. **It is adapted from the adventure based counseling and classroom models developed by Project Adventure, Inc.** The "Out of Bounds" model integrates the kinds of cooperative and confidence-building activities developed by Project Adventure with a career development focus for middle school students.

Research has focused on the loss of confidence and self esteem of students, particularly females, during the middle school years. The need for early planning of a high school course of study has also increased the pressure on these young adolescents to make decisions about career choices at a very vulnerable period in their lives. **The "Out of Bounds" approach to risk-taking and decision making is designed to help young adolescents develop the confidence and tools they need to explore and actively consider a variety of career options.**

The Project Adventure philosophy is that "individuals are usually more capable (mentally, emotionally, and physically) than they perceive themselves to be, and if given the opportunity to try in a supportive atmosphere, can discover this excellence within themselves." This message has been translated into career exploration and decision-making by "Out of Bounds."

The "Out of Bounds" model presents a series of activities and challenges to improve self-confidence. Each individual learns to set goals that test his or her own limits. Out of Bounds activities request physical, emotional, and mental participation involving public speaking, games, group problem solving and trust.

- **As participants become more confident as "risk-takers" they are better able to transfer that confidence into career exploration and decision-making tasks.**

- **As students become more comfortable with nontraditional approaches to problems, their attitudes toward career options expand as well.**

Adventure-based classroom activities present learning as an adventure, asking students to take chances, explore new ideas and challenge assumptions. Adventure lessons involve students in their own learning through cooperative activities, group processing, games and integrated curricula.

Adventure based counseling activities incorporate concrete experiences to help individuals and groups achieve personal goals. Through the use of group challenges, processing and evaluation techniques, students are encouraged to develop new insights and confidence.

Career Challenge
A Career Preparation Workshop for Re-Entry Women

Program Overview

The **Career Challenge** is an experiential counseling workshop adapted from the Adventure Based Counseling (ABC) model developed by Project Adventure. It has been developed for use in job preparation and training programs for low income women, particularly those that focus on placement in technical or nontraditional occupations.

The **emphasis on personal risk taking and goal setting** helps the women prepare for the challenge of making significant changes in their personal and professional lives. Research on job preparation programs indicates that the **internal barriers** that women present -- low self confidence, fear of trying new things, lack of experience -- contribute significantly to their lack of success. The result is often an **inability to take advantage of opportunities available**, in spite of a desire to do so. The **Career Challenge** workshop addresses these internal barriers in a gender appropriate manner that is both proactive and supportive.

Participants are asked to perform in stressful situations they have identified as having high perceived risk. An initial interview is conducted with each woman to begin the goal setting process and to identify the risks or barriers. A hierarchy of behaviors that involves progressively more risk taking is developed for each individual. These individualized behavioral goals form the basis for each participant's challenges. With group support in goal setting and problem solving, individuals meet their challenges and experience success.

The specific activities combine experiential learning with adventure based counseling techniques on a foundation of self efficacy theory. These activities are based on the factors that contribute to career and personal self-efficacy expectations: Performance accomplishments, vicarious learning, emotional arousal, and verbal persuasion.

Outcomes

The women who participate in this experience become more confident as problem solvers and risk takers. This **increased sense of self efficacy** transfers into career exploration and decision making situations, which promotes an enhanced comfort level with experimentation and nontraditional approaches. Women who select careers considered to be nontraditional -- in which less that 25% of current employees are women -- benefit from the experience through their gains in personal satisfaction and earning capacity.

Women who complete the **Career Challenge** workshop as part of a job readiness and skills training program have **higher than average rates of completion** than those completing other programs. In one pilot program that integrates the **Career Challenge** workshop, New Ventures, evaluation data from years two and three indicate placement rates of 70% in technical or skilled trades jobs for women who complete the 21 week program.

Biography

Sandra McGarraugh has been with the NYS Equity Center for 10 years, designing and implementing programs that focus on gender issues in career decision making and educational opportunities. She has utilized the tools of outdoor education, Adventure Based Counseling, and a variety of risk taking activities in career guidance programs for adolescent girls and re-entry women.

THE QUEST FOR SELF: JOURNEY FROM WITHIN

Sharon McGloin
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Abstract
This workshop offers an opportunity to the participants to explore their own strengths, barriers and desired improvements that they wish to focus on for the next year. The journey is life and how we travel it as an individual and with others will be explored. Some risk taking is probable. Come prepared to take a fantastic journey to yourself.

Have you ever gone on a journey without a map, a guide, an idea of where you may be going? There are some individuals who travel without purpose, meaning or a direction. They continuously look to others to help guide them or give them a sense of purpose. Those that are around them feel drained because their energy is fueling another human being.

All of us are on a journey called life. Some think the journey is eternal while others think it ends with death. While you are on this journey, it is important to take it where you want it to go. It helps to focus on your internal journey and apply it to your external travels. The hard part is traveling within and finding your own energy source to keep yourself fueled.

Making the decision to change is only the beginning of your journey. You must have self-awareness: The readiness to access past or present information about yourself. This begins with the knowledge of where to search for the answers of what kind of person you want to be and what you want for yourself. You need self knowledge: The ability to examine your past so that a basis for comparing personal observations with feedback from others exists. You also need self-discipline: The ability to make your behavior conform to your personal dreams and goals.

Ask yourself the following questions:

> What is your purpose, mission or vision of what you want? What are you willing to do to accomplish your personal goals?
>
> What is your philosophy of life?
>
> What can you do to improve yourself as a system? Think at a system design level and commit to improving constantly and forever what you and your system produce.
>
> Do you have the skills you want and need? Do you have the optimal environment for learning new skills? Are you able and willing to develop your skills?
>
> Are you willing to follow another's leadership? Are you comfortable with your self leadership skills? Do you want to lead others? What do you want to learn about leadership?
>
> What do you fear? How do your past and present fears affect your vision of yourself and the future? Whom do you trust? Who trusts you? How do you nurture trusting relationships?
>
> How willing are you to understand and cooperate with other people?
>
> Do you tell people what you think they should do, before attempting to understand their position?
>
> How well do you understand the way you think, act and work? What data-gathering tools do you use to study and improve your personal and work processes?
>
> What gives you pride? What gives you pride of skill? How can you create the energy to do the things most important to you?
>
> What do you want to learn? What aspects of yourself do you want to improve?
>
> How empowered do you feel to accomplish personal improvements? What actions are you taking? What actions remain to be taken?

As you travel on your personal journey, you may come across barriers that hamper your growth. These will be explored and strengths identified to help you traverse the hard spots. You will identify desired improvements and a list of helpful ways to accomplish them. Hopefully, at the end of the session, you will feel positive energy flowing within to help guide you on your quest for self.

Lickson, Jeffrey E. The Continuously Improving Self: A Personal Guide to TQM. Menlo Park, California; Crisp Publications, Inc., 1992.

Biography

Sharon McGloin, M.S. CTRS, is the Assistant Clinical Director at the Marillac Center, a psychiatric treatment facility for emotionally disturbed children and adolescents in Kansas City, Missouri. Sharon is a Certified Therapeutic Recreation Specialist and has been working with children for 17 years. Sharon has presented at numerous conferences and workshops on this and similar topics from an experiential frame.

Sharon is also president of Experiential Alternatives, an experientially based training and consulting company that provides workshops on team building, conflict resolution, and mediation as well as self esteem for women.

THE ROPES COURSE EXPERIENCE:
LONGITUDINAL EXAMINATION OF THE BEHAVIOR CHANGE PROCESS

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Abstract
The primary purpose of this workshop is to provide an overview of results obtained from a qualitative examination of the experiential education **process**, including implications for practical application and future research. Additional discussion will focus on the use of alternative methodologies in conducting experiential education research.

I. Purpose of the Study

A. Guiding Premise

There currently exists a small but notable body of literature detailing the changes that occur in both individuals and groups as a result of participation in experiential education programs. The majority of these data are outcome oriented, and have been collected through the pre- and post-test administration of psychosocial inventories. While most of these studies indicate that participation in such programs yield positive results, the mechanisms which influence these changes have not been identified. As one researcher in the area observes, "research in adventure programming needs to move beyond what happens as a result of programs to determining how and why it occurred" (Ewert, 1987 as cited in Witman 1993).

B. Methodological Overview

One of the best ways to examine process is through the use of qualitative or ethnographic methodologies. Although very few studies of experiential education have utilized such approaches, viewing the ropes course through the lens of the participant provides rich, accurate, and applicable data that can be used to identify future research questions.

II. Design of the Study

A. Site Selection

B. Sample Selection

C. Data Collection Techniques

1. Observation
2. In-depth Interviews

D. Data Analysis Procedures

1. Inductive Analysis
2. Grounded Theory

E. Establishing Trustworthiness

1. Credibility
2. Transferability
3. Dependability
4. Confirmability

III. Results of the Study

Overall results indicate that the individuals in the group (a high school tennis team) were successful in getting to know one another better and becoming a more cohesive team. Secondary gains include increases in trust, confidence, concentration, and the use of goal setting principles. These outcomes were most noticeable immediately following the ropes course experience, becoming progressively weaker as time passed.

Three major issues emerged from the data as they were examined for themes or assertions that would explain the preceding outcomes. First, the adults (i.e., coach, facilitators) who were present on the ropes course influenced the outcome by modeling appropriate behaviors for the group, distributing attention equitably among individual group members, and becoming involved in the course from the outset. The tennis team members themselves were also partially responsible for the outcome in that they were ready for the experience, shared a common outcome goal, and were receptive to change. Finally, the elements or initiatives in which the team members chose to participate and the contextual scenario surrounding those elements were influential in the meanings attached to the ropes course experience, and ultimately the outcome.

Raw data generated from observations and in-depth interviews support the aforementioned results.

IV. Implications of the Study

In disseminating the results of the current study we hope to generate ideas that will enhance the delivery of experiential education programs and increase the transference of skills to the "real world". Issues related to course management, and the influence of role models and individual readiness will be used to generate discussion of practical application.

The results of an exploratory study such as this are also useful in stimulating new research questions. Preliminary recommendations include: (1) continuing to examine the experiential education **process** in other populations, specifically clinical populations; (2) exploring the effects of experiential education on the cohesion of sports teams at various points throughout the season; and (3) utilizing the results of this and other qualitative studies to identify important variables and generate new research hypotheses that can be tested through traditional empirical, quantitative methods.

Biographies

Barbara B. Meyer earned her doctorate in sport and exercise psychology from Michigan State University, and is currently an assistant professor in the Department of Human Kinetics at the University of Wisconsin-Milwaukee. Dr. Meyer's research interests focus on the use of physical activity to enhance mental health and overall well-being, and the use of psychological techniques to improve physical activity and facilitate recovery from injury, illness and disease.

Mary Stoer-Wenger was certified as a ropes course facilitator in 1992 and continues to facilitate ropes/challenge courses for a variety of populations.

AFFIRMATIVE ACTION POLICY CHANGES AND THE EFFECT ON INCLUSION DIVERSITY IN EXPERIENTIAL EDUCATION PROGRAMS

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Abstract
This interactive workshop is designed for students, administrators and staff to bring focus to emerging policy issues. Three approaches will be used. (1) A historical narrative of the rhetoric of affirmative action, equal opportunity, and diversity, including opposing positions will be presented through a video and handouts. (2) Selected possible affirmative action policy outcomes will be presented for guided discussion in small groups. (3) Participants will be invited back to the whole group to brainstorm strategies to cope with the central areas of conflict in their programs and in the Association. Handouts will be provided on how small businesses and educational programs are developing their policy options in a shifting legal context.

Affirmative Action policy in the nineties has become a renewed site of social and, therefore, of policy conflict. As it has come to be legislatively defined, Affirmative Action in educational and employment practices, may soon be losing its legal mandate. The implications for policies endorsing "inclusion" and "diversity" in Experiential Education, will inevitably be affected by this shift. Not only will this bear heavily on AEE philosophy, but on the employment and programmatic commitments in the field more generally, in all its multiple settings. How will the ethical\political commitment to diversity be affected by changes in the meaning and scope of affirmative action? What are the stakes for future students and professionals in the field?

The Fate of "Diversity" and "Inclusion" in Experiential Education Under Changing Affirmative Action Policies

As schools and instructors attempt to meet the continual demand of making education relevant to students, more and more are turning to learner centered strategies of experiential learning. But Experiential Education as a professional field is premised on more than mode, method or even learning strategy. Its very self definition is grounded in democratic commitments to dialogue, respect for individuals, and therefore to a learning relationship free of context, free of coercion and welcome to all. The present political climate with all its tensions, demonstrates that a profession so defined, must yet again debate and perhaps redefine the meaning of its basic commitments in specific programmatic and policy terms.

Reference

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Biographies

Rita Yerkes, Ed.D. -- Associate Dean of George Williams College at Aurora University and Past President of AEE.

Wilma Miranda, Ph.D. -- Associate Professor at Northern Illinois University in Educational Leadership and Policy Studies.

THE VALUE OF FEMINIST ETHICS IN EXPERIENTIAL EDUCATION, TEACHING AND LEADERSHIP

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Abstract
In this article I will examine what it means to have an ethic and what might be the meaning and the value of feminist ethics in experiential education teaching and leadership. I'd like professionals in experiential education to consider the value of incorporating feminist ethics into their work or to recognize the feminist ethics they do use and perhaps nurture them more. I want to open the door to discussing feminist ethics in experiential education, and I am not assuming in any way that this paper will be a final answer.

I advocate that practitioners understand and define their personal ethics. Research in psychotherapy about professional client relationships has shown that moral and ethical issues impact professionals' work with clients (Lerman and Porter, 1990). I believe that moral and ethical issues impact experiential education practitioners' work with clients also. Experiential education practitioners' understanding of implications of ethical decisions they may make in the field it will help add clarity and confidence that their decision making is in the best interest of their clients. By examining the compatibility of their own personal ethics with the ethical foundation of their employing organization practitioners can also be more clear and confident about their decision making.

I also do not underestimate the risk in examining ethics in experiential education. Jasper Hunt, a prominent ethical theorist of experiential education, understands this risk when he observes that "few topics raise emotional hackles like topics involving ethics" (1990, p. 23). Introducing the topic of feminism or feminist theory to the discussion of ethics is likely to elicit added reactions.

Ethics—what are they?

Most definitions, including Webster's (1969), state that ethics is the philosophical study of morality. When people talk about their moral values they are talking about their ethics. Noddings (1984) says that to behave ethically is to "behave under the guidance of an acceptable and justifiable account of what it means to be moral." Noddings' definition implies an understanding of the question, what does it mean to be moral? Our morals, ethics, and values are typically shaped by our childhood experiences.[1] Noddings (1984) suggests that our ethical responses reflect our memories of both caring and being cared for.

When decisions are based on ethics, morals, or values they cannot be empirically tested in a scientific manner. For example, the decision to allow a youth to leave a wilderness course early is an ethical decision. The decision the leader makes may be based on program policy. Program policy comes from the ethical perspective of the people who decided the policy. In this case, it may be policy that all youth complete the course, except in the case of personal health risk. That policy may exist because the organization's staff believes that it is best to finish what one starts, does not want to give refunds, or because the youth would have no other care options.

An example of leaders using their ethics in decision making involves a decision to let "the group" find a designated camp for the night. Consider a situation where two large men loudly arguing about the route are approached by a much smaller woman, the only one in the group who knows how to use a map and compass, who tries to intervene. The two men then turn their anger towards her, causing her to stop her attempts to help. The leaders can choose to intervene in a variety of ways or to stay out completely. The leaders' actions are guided by their ethics.

There is no way to empirically prove that one course of action is better than another course of action. While we may use empirical data to support our arguments, our responses are based on our ethical beliefs.

The language of ethics is complicated and cumbersome. As in many fields, it is useful to learn and be fluent in this language in order to gain acceptance and credibility. Therefore, I will define some terms that will be useful to this discussion.

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[1] Hunt and Noddings suggest that the terms ethical and moral can be used interchangeably and I agree with this clarification.

- **Summum bonum** is the highest governing value or principle. In ethical decision making using moral reasoning, when deciding an ethical dilemma one has to be sure to preserve this highest governing value. One example of summum bonum is telling the truth at all costs; another example would be saving a life at all costs.
- **Universalizability** is a condition that most ethicists in the dominant culture believe has to be met in order to have an ethic. In the dominant culture a universalizable ethic means that if under conditions X you are required to do A, then under similar conditions to X you and others are also required to do A. In patriarchal ethics this universality is achieved by having principles. To avoid the problem of humanness, these principles come from without, from a source larger than human, such as the will of god in the ten commandments.
- **Relativism** means that actions may be ethically acceptable in one culture or at one time but not another.
- **Ethical subjectivism** occurs when ethical decisions are based on how a person feels at the moment when they make a decision. Similar circumstances might have different outcomes depending on how the person felt. Ethical subjectivism is avoided by having principles.

Feminist Ethics—what are they?

A short description of feminist philosophy and its relationship to ethics will lay the ground work in understanding feminist ethics. A definition of feminism may help set the stage. Lerman and Porter offer one definition of feminism as "egalitarianism, respect for the individual woman's dignity, and social activism" (1990, p. 5).[2]

Exploration and implementation of feminist ethics has occurred in the field of feminist therapy. Emphasis has been placed on better understanding how the client therapist relationship can truly benefit the client. Minimizing misuse of power and maintaining the dignity of the individual client is uppermost in feminist therapists' thinking about ethical practice. Feminist therapists believe that "a focus on ethics is a focus on power and how it is used and shared in the process and practices of therapy; it is about the meaning of ethical practice in the relationship of the therapist to her interpersonal world and her intrapsychic reality." (Lerman & Porter, 1990, p. 1) This focus includes recognizing the need for therapists to continually be aware of the power differential between client and therapist so that it will not be abused and finding ways that the strong can protect the weaker without destroying their sense of dignity in the process.

Other aspects of feminist theory that have been important in shaping feminist ethics for feminist therapists are:

- that women's conflicts, poor self-esteem, and feeling of powerlessness are intimately related to the roles women hold in society;
- that self-determination, autonomy, and equal status in society are essential ingredients in promoting women's health;
- that the relationship between the therapist and client should promote egalitarianism between the two and foster the client's self-determination and autonomy;
- that the feminist therapist be committed to social as well as individual change (Lerman & Porter, 1990, p.5)

I will present more information later in this paper about how central relationships are to feminist ethics. While I do not think that there is one feminist ethic, I will explore the ethic of caring as described by Noddings (1984) as an example of an ethic with feminist considerations.

Ethics in Experiential Education

In his book, Ethical Issues in Experiential Education, Jasper Hunt (1990) gives a general perspective on ethical considerations in experiential education. Hunt describes common sources of ethics using examples of outdoor and wilderness educational situations to illustrate his points. His discussion of four different approaches to morality helps clarify the kind of thinking that can go into making ethical decisions as well as introduces a rational ethical methodology. The ethical issues that Hunt raises, still current in experiential education, will come up in the course of most practitioners' work. These include risk-benefit analysis, informed consent, deception, secrecy, captive populations, sexual issues, environmental concerns, individual versus group benefit, students' rights, and paternalism (Hunt, 1990).

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[2] I encourage readers not to misinterpret this statement. By having respect for individual woman's dignity it does not mean disrespect or no respect for anyone else's dignity.

Hunt clearly illustrates that as practitioners in the field of experiential education "we are left with a difficult tension. On the one hand, we must be able to make ethical judgments and on the other hand we are confronted by a subject [ethics] that is elusive by nature. Judgments must be made, yet the criteria and methods by which these judgments are made have never been agreed upon in the history of humankind" (1990, p. 7). In the experiential education profession, practitioners, often in isolated places, are faced with challenging ethical decisions without having the opportunity to look up the answer in a professional ethics guide or to call another professional to get input and gain perspective.

Hunt begins his book by saying that "the study of ethics is the study of why one state of affairs is morally better or worse than another state of affairs"(1990,p. 5). The approaches he describes concentrate for the most part on a hierarchical structure of moral reasoning. He focuses on the establishment of principles and that which can be logically derived from them. For ethical guidance, Hunt and many other ethicists in our dominant culture tell people to use principles set forth by Biblical sources, Plato, Aristotle, Kant, and John Stuart Mill. According to these ethicists using principles keeps ethical decision making rational rather than emotional .

As I carefully read Hunt's book I noticed that, except for Gilligan's statement that women use a different methodology in coming to ethical conclusions, he did not use the work of any women in his book. In fact, the method of moral reasoning that Hunt uses doesn't fit for me or many women (Gilligan, 1982). As I read Hunt's examples and the descriptions of the thought processes he employs I realize that I tend to ask different questions, or to see the examples he uses from a very different perspective. His arguments follow a line of thought that leaves out a major issue for me, which is understanding the needs of the individual people I teach and guide in specific situations. This is a concern that is addressed from a feminist perspective.

Characteristics of a feminist ethic of caring

I believe that a feminist ethic in experiential education would be an ethic based on relationship and that relationship is based on caring. Noddings (1984) calls this an ethic of caring. In an ethic of caring, one responds to another out of love or natural inclination. Ethical caring is more than natural caring, though. One learns to care as well as learns to be cared for. Therefore, a caring ethic is reflective of one's caring experiences, both natural and learned. However, ethical caring is dependent on, not superior to, natural caring. An ethic built on caring is characteristically and essentially feminine—which is not to say that it cannot be practiced by men. An ethic of caring arises out of women's experience as women, just as a logical approach to ethical problems arises from the traditional masculine experience. This feminine approach is an alternative approach to matters of morality as prescribed by the traditional logical approach (Noddings, 1984).

In an ethic of caring, one steps into a world of relationship. While this is a feeling mode, it is not necessarily an emotional mode. It is a receptive mode where one is able to receive what-is-there as nearly as possible and without evaluation or assessment. Much of what goes on in a caring relationship is rational and thought out, however, the bottom line is that caring is fundamentally not rational. At the heart of this ethic is the maintenance of the caring relationship.

Describing what caring means in this sense is integral. Caring involves stepping out of one's own personal frame of reference into the other's, and is characterized by a move away from self. One makes an internal commitment to promote another's well-being and does this by learning about and understanding the other person.[3] In an ethic of caring, respect for diversity—including diversity of experiences—is implicit. In an ethic of caring intimacy is achieved without annihilating differences. Noddings (1984) also says that since people are so different there is no simple formula that describes what to teach our children about caring in order to care meaningfully for persons.

Another feminist therapist, Valle Kunnha affirms the need to understand others as well as to understand oppression and asserts that "discussion and development of the philosophy and practice of feminist therapy principles must directly address the concept of an integrated analysis of oppression" (1990, p. 30). She argues that in order to be feminist, an ethic must acknowledge the interface of sexism with other forms of oppression such as age, gender, race, socioeconomic class, and affectional preference and that the true testimony to ethical beliefs is ethical action based on those beliefs.

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[3] An important component to the ethic of caring is practitioners caring about themselves. Practitioners must understand what it means to be cared for and must also care for themselves before they can care for others.

True caring and understanding of others can aid in their personal empowerment. Using a feminist ethic in a therapeutic setting, Smith and Douglas describe empowerment as the process by which clients are encouraged to make their own decisions, honor their own feelings, and choose their own actions (1990, p. 43). Smith and Douglas (1990) see empowerment as an ethical imperative. Noddings (1984), agrees, though she makes an important distinction between promoting another's well-being and helping another grow and actualize. She takes issue with Milton Mayeroff's (1971) statement that "to care for another person, in the most significant sense, is to help him grow and actualize himself." Noddings says Mayeroff's definition misses the caring connection. She believes that making the other person's growth the most significant part of caring turns caring into a form of husbandry, rather than a compassionate act of being with another person. When cared about, people may grow and actualize, if they choose to. If a practitioner's belief is that for the process of experiential education to be successful, the participant has to grow and change, then the practitioner has shifted from being present in the moment with the participant to being paternalistic. If practitioners' have as their goal, participants' growth and actualization, then the participants' ability to choose growth and actualization has be undermined.

Practitioners in experiential education often want participants to achieve some level of actualization or to complete challenges. Practitioners interested in an ethic of caring will avoid focusing on their own agendas for achievement. Doing so could be very uncaring, especially if the agenda is not appropriate for the other person or if the other person is not given the opportunity to find it in his or her own way, on her or his own timing. Being responsible to a participant requires that the person caring, the leader, must monitor her or his own self interests while operating in the context of the relationship (Peterson, 1992). Professionals, using an ethic of caring, shape what they have to offer to fit the individual participant.

In feminist ethics, one is not guided by a god or principles outside oneself but instead, by one's internal source of what is known to be true. The uniqueness of human encounters is thus preserved, because decisions are based on the experience of those involved. In an ethic of caring, each person's picture of what it means to be a caring person, guides her or him as she or he makes ethical decisions. The decisions people make depend on the nature and strength of their picture of their ideal. How "good" people perceive themselves to be is partly a function of esteem and partly a function of how others respond to and receive them. These others include parents, teachers, outdoor leaders, partners, friends and the like. For example, if a young child learns that her parents love her unconditionally and have structured behavioral expectations of her, then that child will learn that a caring person loves unconditionally and has certain expectations of others' behaviors. Bronfenbrenner (1978) reports that children engaged in relationships based on an ethic of caring gain competence and flourish. They become able to master situations of greater and greater complexity through their cooperative participation with adults. The acceptance of the adult encourages the child to try. Likewise in experiential education, it is important that participants are welcome, and that the participants believe they are seen by leaders as contributing people. If participants are in caring relationships with leaders it follows then that the participants trust the leaders. Because of this trust, participants will often respond with interest to challenges offered by the leaders.

While an ethic of caring does not embody a set of absolute guiding moral principles, there is a universal aspect to the ethic of caring. This universal aspect is that the caring attitude — being able to be cared for and being able to care about — is potentially accessible to everyone (Noddings, 1984). The caring attitude remains over time for all humans.[4]

The fundamental universality in the ethic of caring precludes relativism and subjectivism. In an ethic of caring, actions are contextual; however, an ethic constructed on caring is not a form of ethical subjectivism. Caring actions, while predictable in a global sense, will be unpredictable in detail. Ralph Waldo Emerson describes this as "the sort of behavior that is conditioned not by a host of narrow and rigidly defined principles but by a broad and loosely defined ethic that molds itself in situations and has a proper regard for human affections, weaknesses, and anxieties" (1903, p. 45).

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[4] This is not to say that different cultures may not have different expressions of caring. These too are respected, as are cultures that may not ascribe to an ethic of caring.

In an ethic of caring the emphasis is not on the consequences of our acts, although these are not irrelevant, but rather in the pre-act consciousness of the one responsible. This is where morality is expressed. There are no principles or prescriptions to behavior, yet this ethic is not arbitrary and capricious. This is because actions are guided by the pre-act consciousness of the responsible ones. In experiential education, practitioners' being conscious and deliberate about their behavior, striving to remain in caring relationships with their participants. However, the actions of caring will be varied rather then rule bound.

Lerman and Porter (1990) maintain the importance of pre-act consciousness and proactive behavior in feminist ethics. They are concerned that traditional ethical codes dating back to Hippocrates do not encourage positive action. They observe that most ethical codes are reactive rather than proactive in that the codes list the lowest common denominator of acceptable behaviors rather than establish standards that establish and promote ethical behavior that reaches toward the optimum.

The internal guidance that shapes an ethic of caring is similar to what feminist psychologist Jean Shinoda Bolen (1994) describes as women learning to trust what women know and to trust that women know something about themselves. She suggests that living in a patriarchal world has shaped and limited women's perceptions of themselves, their self-esteem, and their actual potential. An essential feature of having access to one's internal guidance is to be able to have the space, freedom, and support to define one's experience and realize that "I am my own best expert."[5] As more women realize that they are their own best experts, the ethic of caring may become more pervasive in the dominant culture, to the point of becoming the norm for how people relate to each other in an ethical way.

Implications for experiential education programming

Development of an ethical framework to use in experiential education programming is an important part of the work of experiential education professionals. Examining ethics helps practitioners become more perceptive and sensitive leaders. It helps practitioners better understand their impact on the people they serve. In fact, practitioners may find that as they examine experiential education under the guidance of an ethic of caring they will see that the greatest obligation of experiential education educators is to nurture an ethical ideal of caring in students. If practitioners accept this even to a small degree, I then suggest they look at the congruency between the experiential education programming they are using and an ethic of caring. As practitioners look at certain program areas it may be tempting to say, "oh, yes, I do that." I am asking them to look deeply, to see if they are operating from their heart in a receptive mode. I am asking practitioners to be able to walk our talk.

Already an ethic of caring has guided some leaders in experiential education as they develop their programming components (Mitten, 1986; Lehmann, 1991; Warren, 1993). I mentioned earlier that one development in experiential education programming has been the concept that participants learn better if, in addition to being physically safe, they also feel emotionally safe. This concept has been extended by some programs to feel spiritually safe as well. For many women's programs, this concept was a cornerstone from their conception. It is the leaders' job in their relationships with participants to create this safety framework.

A leader's ability to develop and maintain ethical caring relationships and to have this as the driving force behind programming is a crucial piece in the success of experiential education experiences. Hardin's (1979) ground-breaking research on participants' outcomes on outdoor education courses showed that because participants look to leaders for direction and protection, the impact of the leaders' behavior on participants is powerful. Participants want to be in a caring relationship with the leaders. This is why leaders' goals and assumptions influence the experiences of the course participants so strongly.

While leaders usually cannot choose their participants, leaders can be prepared to meet their participants in a caring relationship. However, if the caring relationship is missing, the one who is supposed to benefit from caretaking may feel like an object. Participants become "cases" instead of people. In our culture is it likely that most people have at some time experienced being treated like a "case" or object. To be talked at by people for whom we do not exist, to be treated as types instead of individuals, or to have strategies exercised on us, objectifies us (Noddings, 1984).

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[5] Jean Shinoda Bolen is probably most known for her book Goddess in Everywoman, published in 1984. Since then she has written a sequel equally important for the men's movement called God in Every Man. She has also written Ring of Power and Crossing to Avalon.

Practitioners in experiential education can also borrow from the work done by feminist therapists in the area of ethics and power. Feminist therapists have gone from thinking that they can erase power differences to acknowledging that they have to deal with them responsibly (Lerman & Porter, 1990). I think the same is true for many experiential education practitioners. It is important to understand that participants are dependent on leaders not only for social needs of being welcomed and cared for but also for physical needs of how to tie into a climb or where and how to make camp and food, for example. These needs are often viewed by participants as crucial to their survival. Traditionally, because of the nature of experiential education, the typically informal settings in which experiential educators work, including being outdoors and camping, the power difference between practitioners and participants has sometimes been minimized. Additionally, some of participants are professionals, including doctors, lawyers, teachers, and such, some participants may have a significantly higher income then the experiential educators, and some youth participants may appear bold and worldly again making it possible for some practitioners to overlook the power differences between participants and leaders. However, most participants coming to experiential education situations will come with increased feelings of insecurity which can even accentuate the power difference that already exists between leaders and participants. In dependent relationships, using an ethic of caring, the greater responsibility belongs to the leader. This includes maintaining what Peterson (1992) refers to as a professional boundary. When leaders maintain this professional boundary, participants are better able to attend to their own learning. If the boundary is blurred participants may become the ones who are caring instead of the ones cared for. Or a blurred boundary may cause participants to try to do what they believe the leaders want and thus are distracted from their own learning.

The test of the leaders' caring is not wholly in how things turn out; the test lies primarily in how fully, in their actions and decisions, the leaders considered the participants' needs as well as all of the circumstances of the situation including the leaders' personal beliefs and agendas (Noddings, 1984). The people practitioners teach are under their support, not their judgment. In an ethic of caring, judgment is replaced by acceptance and support.

Summary

Somewhere along my career I realized that the difference between how I used certain components of experiential education and how some others used certain components of experiential education involved a fundamental ethical difference. It was not just a difference in principles but a complete paradigm difference. At first I attempted to understand, explain, and justify these differences I felt and saw; I could not satisfactorily do this. Later I learned to trust my internal knowledge, and for that I am grateful because it is from this place that I have learned more about this ethic of caring. I have decided that human love and caring are enough on which to base an ethic.

Nodding (1984) postulates that ethics in our dominate society are guided by Logos, the masculine spirit, whereas the more natural and perhaps stronger approach would be through Eros, the feminine spirit. I encourage practitioners in experiential education to look closely at this feminine spirit in both research and practice. Practitioners in experiential education care passionately about their participants and work. This commitment to care is the guide to an ethical ideal.

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Biography

For the past 20 years **Denise Mitten** has worked in adventure, outdoor, and environmental education. She has had opportunities to work with women, women offenders, women survivors of sexual abuse, nuns in emotional recovery, homeless people, men, and youth from a variety of ethnic and social backgrounds. Ms. Mitten developed and refined Woodswomen's acclaimed leadership program both through Woodswomen programs and as a faculty member at Metropolitan State University.

PLAY, PLAYFULNESS, AND THERAPY

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Abstract
This workshop will highlight the rationale for play and playfulness in the therapeutic literature, the characteristics of play in encouraging change in therapy, the benefits of play for clients and therapists, and our play behaviors as therapists and facilitators. We will discuss theory, share perspectives, and play.

Note: My initial interest in the role of play in therapy seemed simple enough. What I have found is that the subject leads in several directions and gets very complex. My starting point (interestingly enough for a family systems thinker) was psychoanalytic literature, mainly Winnicott and object relations theorists, because that is where most of the recent publications about play and therapy are found. I now feel I have some understanding of these ideas and am both impressed (because they are interesting) and disappointed (because in some ways we, as adventure therapists, already know and practice them). What I hope to do in the time between when this paper is due for publication in the Proceedings and when I present at the conference, is to see what family systems therapists like Whitaker and what the solution-oriented thinkers have to say about play. This, I hope, will bring the discussion full circle and provide a clearer sense of how and why play is related to therapy.

Our work as therapists and educators is to help people get unstuck, to free themselves from patterns of thoughts, feelings, and behaviors that they believe are limiting the fullness of their lives. Whether we work on the ropes course, in the wilderness, or in the classroom, we create and facilitate experiences that encourage awareness, change, and growth. Getting unstuck requires new and different experiences that are alive enough to survive among the mindsets of long-held patterns. Play and playfulness may be more important to this process of change than previously acknowledged. We know more about incorporating play into growth and development and could be in a position to bring a greater awareness of the potential of play to other professions.

Being Stuck

There are numerous ways to describe how we limit our own growth and development, how we get stuck in behaviors that are no longer working for us. In this section of the paper we will look at three of them: Langer's (1989) work on "mindfulness", de Bono's ideas on creativity, and Nadler's notion of "edgework".

We are limited in the behavior changes we can seek in ourselves and our clients by the categories or mindsets we have mentally and emotionally ingested. Ellen Langer in her book Mindfulness (1989) discusses the role categories play in helping us manage our lives in relation to the world around us. Categories are the necessary abstractions we use to simplify complex phenomena. Langer quotes C. Trungpa (1973) in this regard:

> We adopt sets of categories which serve as ways of managing phenomena. The most fully developed products of this tendency are ideologies, the systems of ideas that rationalize, justify and sanctify our lives. Nationalism, communism, existentialism, Christianity, Buddhism -- all provide us with identities, rules of action, and interpretations of how and why things happen as they do.

It would be difficult to function efficiently without the predetermined ways of perceiving, thinking, feeling, and behaving that categories provide. But difficulties arise because we are growing, learning beings and the internal and external conditions that applied when categories were learned can and do change. Our tendency to hold to what is familiar, known, and comfortable leads to views of ourselves and others that we have outgrown, that are falsifications of our reality. The human tendency to cling to outmoded categories is particularly important for experiential educators and adventure therapists because ". . . we are dealing with processes of development and change" (Langer, 1989:19). Whereby children play spontaneously, recreating and re-labeling categories, many adults tend to stick with the familiar, reacting mindlessly rather than mindfully. The inability to create new categories, to welcome new information, to understand different perspectives, to do our edgework, and to openly process our experience with others limit who we are and who we can become.

The work of de Bono on creativity offers another way to think about the problem of being stuck in categories that are no longer helpful to our growth. In his book, I am Right, You Are Wrong, (1991) de Bono distinguishes between rock logic and water logic. Rock logic (the logic of reason and language) espouses absolutes and facts and is useful for technological development and winning arguments; it works best in situations where "nothing really new or unexpected is likely to happen". What rock logic lacks is creativity and "constructive energy". Water logic (the logic of perception), on the other hand and similar to Langer's concept of mindfulness, allows us to perceive what is actually in our experience, rather than what we expect to see (our categories and mindsets). Water logic and the flexibility, creativity, and expansion of categories it implies, can replace the limited rock logic if we understand how the brain actually works and adjust our thinking practices accordingly.

de Bono claims that neuro-science tells us that the human brain is a self-organizing and active rather than a pre-programmed and static system. Unlike the Aristotelian thinking model which sorts and distinguishes among mental elements like a child sorting and arranging blocks according to their shapes, sizes, and colors, de Bono believes that initial experiences affect the brain and form patterns of receptivity so that in effect the "brain creates perception" because the inputs the brain receives trigger previously established patterns. (In a very crude sense, this model resembles what would happen in a landscaped untouched by the natural elements of weather. As rain, wind, snow, and sun acted on this terrain, the terrain is shaped progressively by rivulets, streams, and rivers. Once shaped the nature of the terrain would predetermine the ultimate pathway of each drop of rain.) If we are unaware of how the brain works, de Bono believes, we are less able to work beyond the fixity of the self-organizing system. The answer for him is "humor" because it allows us to jump " laterally" (de Bono's "lateral thinking") to create categories and connections among previously separated patterns.

> Because we have not understood perception we have allowed the crudities of language to distort and then fix our distorted view of the world. . . . Our category habit which is the basis of language logic automatically flavours perception. . . . Humor tells us to beware of absolute dogmatism because suddenly something can be looked at in a new way (de Bono, 1991).

Lateral thinking and humor help us get beyond the categories that limit creative solutions to old problems. It is likely that play and playfulness offer the same creative opportunities that de Bono has in mind.

A final example of self (or brain) imposed limitations on creativity, growth, and development occurs in our own field of therapeutic adventure: Nadler and Luckner's notion of "edgework" (Nadler, 1995; Nadler and Luckner, 1992). The "comfort zone" is familiar to most adventure therapists as is the idea of working at the edge between the known and the unknown. One goal of adventure therapy is to help clients break through existing (comfort zone and category) limits to new growth. We accomplish this in part by providing unique and novel experiences. Nadler's (1995) question about this therapeutic process is: What happens "when someone has a unique experience yet it makes no difference for them"?

Nadler uses the ideas of Bateson (1980) and White (1989) to answer this question. Bateson believed that "... nothing can be understood until differences and distinctions are invoked." Information is "news of difference." When clients are at an edge, they "usually respond in automatic, unconscious, and outdated patterns" (that is, in familiar, categorized ways). Unless these behaviors are made known to them, the newness, the difference in the experience is lost along with the opportunity to create new categories of self-esteem and identity. Nadler quotes White (1989) in this regard:

> The ability to select out and respond to information about difference depends upon the recipient's restraints, the network of presuppositions. . . . The survival of news is dependent on how it fits with the network of presuppositions. Information that does not have meaning in this context is forgotten or blurred.

White appears to make the same point that Langer and de Bono make. If clients who experience something unique process it in terms of existing (comfort zone) categories and patterns of feelings and beliefs, then the news of difference does not survive; it gets "blurred or swallowed up by their beliefs about who they are". Nadler says the art of the adventure therapist is to intervene at this edge and help the clients make "this unconscious process conscious . . ." The new information can then be "codified" (that is, put into new categories) for future use by the clients.

It appears that Langer, de Bono, and Nadler and Luckner are talking about a very similar idea: People get stuck in unconscious and unexamined categories, mindsets, patterns, and presuppositions. They differ in their solutions about how to get unstuck, but that discussion is beyond the scope of this article. However, if we have some agreement about the nature of being stuck, what role might play and playfulness have in growth beyond these limits?

Play and Playfulness

There are several recently published ideas about the centrality of play and playfulness to therapy, more than this author can master and synthesize at this point. What can be provided now is an overview of some of them, and suggestions about how they relate to one another and how they relate to adventure therapy (and to experiential learning). Readers are referred to the expanded presentation of these ideas at the Lake Geneva conference and to the authors' continuing work with them.

The Experiential Field

Play Therapy in Action (Kottman and Schaefer, 1993) contains several articles related to the use of play in therapy. One article (Perry 1993) discusses play based on the ideas of Rogers' (1951) person-centered approach to counseling. The ideas are useful because they emphasize the "experiential field" of the client's perceptions which can be related to Langer, de Bono, and Nadler, and because they anticipate ideas about the "play space" necessary for therapy developed by Winnicott and others. Perry suggests that the child is the center of a continually changing world of experience and that the child reacts to the field of experience she perceives. This perceptual field is "reality" for the child. Rogers (1951) believed that "We live by a perceptual 'map' which is never reality itself", echoing concepts previously presented about being stuck. The categories and brain patterns we have developed out of our perceptions and in relation to the world around us are our reality. They are what we know and how we know. Perry contends that behavior is best understood from the internal reference of the child and that the child is involved in a learning process wherein a part of the perceptual field becomes the self. The child begins to differentiate the *me, I,* and *myself* from her environment. These latter points are especially relevant to our discussion.

In adventure therapy we know that communication is how we come to understand the frame of reference of our clients. We try to see the world as our clients see it because we can then better understand their behavior and learn the language they speak. The experiences we create allow them to project themselves and their worlds into the interactions in the moment (Nadler, 1995). At the edge of the comfort zone we try to help clients become more aware of their experiences and the internalized categories operating. The more awareness they have of their process, the more they can communicate it and the clearer view we can get. Trust is essential in this communicative relationship, because the safer and less defended the clients are, the freer they are to share more deeply who they are based on how they perceive themselves and their world.

Perry's final point about how the child internalizes part of the perceptual field as self anticipates Winnicott's concepts and what we will have to say about the reparative nature of play in the therapeutic relationship. The child forms a concept of herself largely based on how she sees others valuing her. What is mirrored back to the child in the form of parental evaluations of her is the stuff out of which she determines who and what she is. In an ideal world a child would receive positive regard and form a self concept based on that. Unfortunately, that is too seldom the case and self-alienation occurs because the child accepts the values of others rather than being able to develop her own ways of valuing herself. As the child continues to experience the world there are three responses she can have to her experiences: a) she can perceive them and organize them into a relationship to the self; b) she can ignore them because they have no significance to the self; or c) she can deny or distort them because they are threatening to the self (Rogers, 1951). If the child takes on parental values and attitudes at the expense of her own internal valuing process based on her own perceptions, then "she forms her self based on distorted sensory perception. Self-alienation increases" (Perry, 1993). Perceptions that do not fit the distorted self-concept are denied because they are contradictory to experiences of "self". "When the difference between experiencing and self become so great, tension arises, anxiety increases, and the individual begins to employ defense mechanisms to reduce tension and lower anxiety. Maladjustment follows" (Perry, 1993).

Perry's ideas highlight the centrality of learning from perception and experience at our earliest stages of development. The self is formed from the experience of our interactions, especially with parents. The continued growth and development of this self is also accomplished through experiences with others and with how they value us. Conceiving of the nature of a therapeutic relationship as "play space" is the next step in our discussion.

The Ideas of Winnicott and Others

Perry's concepts fit naturally with those of Winnicott. The true self evolves if the infant and child's inner experience is validated (mirrored) by its parents. If the child ". . . can feel supported but not directed and dominated, there is a chance for the expression of an inner sensorimotor, gut self." If these conditions do not exist, the emergence of the true self is in doubt. "Repeated distorted parental mirroring behavior forces the infant into an acceptance of someone else's view and the possible beginning of a future false self formation" (Grolnick, 1990). Sanville (1991) elaborates on the mirroring process, emphasizing true self formation and implying the relationship of the process to therapy with adults.

> There is an evident and powerful self-righting tendency in the human psyche.... Shor and I (1978) have seen the origins of the reparative intent to reside in the newborn's experience of primary illusion. We liked the word "illusion," deriving as it does from Latin, *ludere*, to play. ... This experience, we hypothesized, would consist of an evanescent sense of self and an evanescent sense of other, these two senses gently oscillating, with no conflict between them.... We imagine that the newborn is beginning a process leading to forging the imago of mother and an image of connectedness and is simultaneously developing a sense of emergent self.

If the infant and child is not mirrored by loving and attentive parents and a false self emerges, then therapy may be necessary later in life. Therapy in this context would seek to restore what was not provided when it was first needed; in the sense of being stuck as discussed earlier, therapy would seek to re-story or reconstruct the categories, patterns, and presuppositions of the false self. Sanville (1991) states:

> I am assuming that persons who enter psychotherapy are seeking new editions of the primary illusion and are aiming to find or to restore a sense of rich meaning to their lives and that the pleasurable affects connected to playfulness will foster the most benign imaginary regressions. In such a state, the person can best relinquish old fixities and begin to constitute new patterns.

Winnicott (1971) is more explicit, equating play and therapy.

> Psychotherapy takes place in the overlap of two areas of playing, that of the patient and that of the therapist. Psychotherapy has to do with two people playing together. The corollary of this is that where playing is not possible then the work done by the therapist is directed toward bringing the patient from a state of not being able to play into a state of being able to play.

The therapist and client create a mutual "play space" characterized by respect, caring, freedom, and spontaneity. Unlike the objectivity of the classical psychoanalyst, the playful therapist uses her self and the "transference as a playground" (Freud, 1914). Interpretations are not "pronounced", but evoked images, symbols, words, and phrases are "casually tossed into the patient's play space . . . only then can the patient pick up the offered material and weld it with his or her own inner content into a newly created gestalt" (Deri, 1984). The playful give-and-take of associations and the speaking of a similar language based in the client's revealed inner experience is a creative, trial-and-error exchange. The client is free to try and to miss the mark, but the efforts and errors are appreciated as much as the successes (we call it "failing forward" in experiential education). The therapist is also free to be wrong, to risk. Since the play space is equal and democratic, the client is free to try on the therapist's offerings and take them or leave them if they do not fit.

In such a safe and trusting space the previously clung to "fixities" of the client's inner life can be re-examined, seen anew, played with, and reconstructed. The primary illusion (play) where the sense of self and other originally occurred can to an extent be re-created, re-lived, this time more consciously. The client is free to "take a creative leap, or even a little skip, off the beaten track" (Grolnick, 1990) and apperceive in new ways. "It is creative apperception more than anything else that makes the individual feel that life is worth living" (Winnicott, 1971).

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Biography

Jim Moore, an recreation educator and mental health counselor, uses experiential learning in his work with couples and families, in teaching, and with groups outdoors.

STILLNESS IN MOTION: PRINCIPLES OF TAI CHI IN STRESS MANAGEMENT

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Abstract
Explore what being centered means and how to quiet the mind; discover and utilize the physical and emotional power of yielding, and identify what it means to be rooted to the Earth.

The goal: to demonstrate the principles of centering, yielding, rooting and meditative stillness and experience these principles kinesthetically as a way to decrease stress.

We sit around in a ring and suppose
But the Secret sits in the middle and knows
Robert Frost

Centeredness is a basic concept within the martial arts. It is a multi-dimensionally felt state of balance, experienced within the body, mind and spirit. Centeredness is available to everyone, regardless of circumstance. Key to being centered is the willingness to be centered, to let go of position and observe "what is", accepting what is occurring around us from a state of neutrality. Acceptance does not mean resignation.

The act of centering is felt physiologically within the body. Through practice, we experience an authenticity that begins to translate into our everyday lives. This occurs as we slow down the mental chatter and focus our awareness on our body and what is present in the moment. As this happens, we open the space to breathe deeply and connect with the core of our being.

Centering Exercise

Stand with your feet shoulder width apart, knees gently bent. Draw an imaginary line from a point about three finger widths below your navel, and approximately two finger widths inside of your body. Drop anchor to the center of the earth, and imagine your feet as roots of a tree that go deeply into the earth as well. Focus your attention on this point (the *tan t'ien, hara,* or center of gravity) and become aware of it. It is not necessary to "effort" this, just pretend that you are doing the exercise correctly. **Observe** your self talk as you begin this exercise.

With your feet apart, your attention focused downward and your feet firmly rooted in the earth, bring a positive experience from your life to your awareness. This might be the birth of a child, the remembrance of a spectacular sunset, or a great win in your career or personal life. Allow this positive feeling to flood your being.

Begin to draw your breath from the center of the Earth up through your center point. Continue inhaling and visualize this white breath going straight up through your heart, and the center of your head to the sun. As you exhale, feel that white light go down through your body, back into the earth. Again, do not work at this, nor force your breath. Allow your mind to mobilize your breath.

Now, take a current challenge you face. Super-impose this challenge into the middle of your positive memories. Allow the good feelings to flood the challenge. Continue to breathe deeply and root to the earth. **Allow** and **Accept** what is present at this time, and **Notice** your self talk. **Visualize** the challenging situation being captured by the white breath and draining into the earth. Replace this upset with the positive feelings generated by your choosing to focus on the positive while experiencing the release of the upset.

After several moments, notice the difference within your body. With practice, this exercise may be completed within several seconds and is a great way to anchor yourself within yourself during times of upset. Deep breathing expands the body, and it is physiologically impossible to be in a state of expansion and stressful at the same time! This exercise opens the space for you to observe and build neutrality, and is a great attitude adjuster! It's not the stress in our life that gets us down -- it is our response and self talk about the situation that does us in!!!

Quieting the Mind

The centering exercise given above also quiets the mind. Other words for quieting the mind are meditation, spiritual exercises and even prayer. Within tai chi and life, quieting the mind is necessary in order to be present to respond to what is happening within the environment. Responsiveness is much different from reactiveness.

The essence of quieting the mind is to bring our attention inward, to that place of wisdom and knowing that is beyond words. All martial arts have some sort of meditation that builds this still center. While it may seem contradictory, quieting the mind can be practiced through stillness or through movement. Tai chi is a method of practicing stillness in motion, for the focus needed to move slowly slows down the mind chatter. Any exercise, when done mindfully and with attention or focus (rather than concentration), is a kind of meditation. Hobbies, such as piano playing, gardening, etc. may all be used to quiet the mind. Key here is the ability to surrender the self talk for awhile and to be totally in the moment.

Meditation is a best kept secret for stress reduction! When the body/mind relaxes, a natural process of letting go takes place, breathing deepens, the muscles relax and we experience calm. Practiced daily, for as little as five minutes, we begin to build an experiential reservoir that separates who we are from what we do.

Additional Way to Quiet the Mind

Take a moment to center yourself within your self. Drop your awareness to your *tan t'ien* and breathe deeply. Stand with your feet shoulder width apart. Allow your hands to be at your sides. As you inhale, raise your hands in front of your body, parallel to the ground, palms facing in, fingers pointing toward each other. Exhale.

With the next inhalation, imagine that your hands are wrapped around a balloon that expands with your breath. Only move your hands apart as long as you comfortably inhale. Your breath and hand movements are co-ordinated.

As you exhale, allow your hands to come back together, following the breath. When your exhalation is complete, your hands stop moving. Inhale and expand your hands, exhale and contract your hands. Repeat this several times.

Yielding

"Let four ounces deflect a thousand pounds."
Tai Chi classics

Essential to handling stress, life and change is the ability to yield, to roll with the challenges life presents us with, to be flexible in the face of set-back or what appears to be loss. Tai chi teaches that yielding is the ultimate action we can take, one that empowers us and puts us in a position of offense or pro-activity.

The Chinese have a saying, "If someone knocks, let them in." When we face an adversary or challenge with strength, the stronger one wins. A matador does not face a charging bull head on, he turns on his center and allows the bull to rush by. Similarly, knowing how to yield physically and emotionally, we open the space for correct response, rather than reaction to what is occurring around us.

Exercise to Develop Yielding

Partner's A & B stand facing each other, feet shoulder width apart, knees slightly bent. As you face your partner (you are A), allow their right hand to push gently on your left shoulder. Resist their push and notice what happens. Now repeat, this time yielding physically, imagining that your left shoulder has become a curtain, and that someone is leaning on it! Have your partner now push your other shoulder. Repeat this exercise with partner B now experiencing the push. Notice how much tension your shoulders carry. Switch again and let partner B push gently on your hips. Again, yield and notice where the tension is held. Then repeat and you push partner B.

Rooting

Just as shallow roots cannot withstand a hurricane, so shallow roots within our beingness prevent us from weathering the storms of life. The experience of rooting is that of connectedness with the Earth and with our own center and centeredness. Deep roots physically represent our ability to stand on the earth in a relaxed manner; mentally, it is acceptance of our personal belief system without the need to defend it or to convince others that our way is the best way, and emotionally it is the experience of being at home with our emotions, without judgment.

The exercise to experience rooting is the same as that for centering. Rootedness might be thought of as the experience of being our authentic selves, grounded in the fabric of our unique expression in life.

Conclusion

Tai chi is a multi-dimensional martial art that combines self defense, meditation and movement that improves health, circulation, flexibility and attitude.

The basics of centering, quieting the mind, yielding and rooting are four tools for cultivating stress reduction on the four levels of being: Physical, emotional, mental and spiritual.

Kinesthetic knowing allows us to experience stress reduction as something that we can direct and choose. From this space, we can use the stress in our lives as a vehicle for positive change and our good. The decision to re-identify stress as a stepping stone for growth is a freeing one, and tai chi is one method that teaches us to yield to stress constructively.

Biography

Lin Morel is an author, educator and consultant who is the originator of Inner Awareness Training (IAT), a highly experiential program of self empowerment that draws from many cultures and disciplines. Her programs equip individuals (and organizations) with skills that enhance individuals or groups at all levels of learning.

Lin has a Master's in Applied Spiritual Psychology; studied the healing and martial arts in China, Hong Kong and Taiwan and has spent time with indigenous peoples throughout the US. She is author of *Heaven's Helpful Hints -- There's God in Your Soup!!!* and a series of meditation tapes.

RIDING ACROSS THE CURRICULUM: WRITING-TO-LEARN IN OUTDOOR EDUCATION

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Abstract
Experiment with techniques such as dialogue journals, form poetry, and clustering to see how students in outdoor education classes use writing to a) reflect on and process experiential activities, b) develop a sense of community and trust essential to successful performance, and c) formulate goals and complete assessment procedures.

Dialogue Journal
As the name implies, students use journals to develop a written dialogue with a classmate or instructor. The procedure is as follows: Using an assigned or free choice topic, each student writes for a designated period of time (a maximum of three minutes during the first trial), then exchanging journals with a partner, who may have been assigned before the first round. The partner then reads the entry and responds in writing, not orally, also in a specified time frame. A minimum of three exchanges is recommended on first enacting this activity, though the number can increase, as can the length of each entry, as students develop trust in the classroom community and confidence in their writing. At the end of the exchange, writers are given time to process the experience verbally with their partners and then, as a whole class, sharing entries on a volunteer basis.

Clustering
Clustering is a technique that taps the resources of the right hemisphere of the brain, allowing the writer to use his imagination, make associations, call upon his memory, and think in terms of graphic images. Students are given a topic, such as "taking chances," and then asked to let words, images, ideas, memories, phrases, etc., spill out on the page, drawing lines between clusters of associations. Once the writers are finished clustering, they compose a brief written response in the form of a paragraph, letter, poem, or any other form they feel is appropriate.

Outdoor education teachers have found these activities to be successful in the following contexts:

- processing initiative games
- building the sense of community and trust necessary for successful performance in the classroom
- processing activities on field trips
- developing camaraderie on field trips
- developing a trusting relationship between teacher and student

Form Poetry – Acrostic and Diamente
An **acrostic** is a poem in which the first letter of each line forms a name, motto, or message read in sequence.
Example:

Breath of life
Undertaking change
Teaching others
Transparently blue
Ethereal
Resourceful
Free-spirited
Light-hearted
Yearning for flight

A **diamente** is a five-lined poem in the shape of a diamond, using a noun to name the topic in the first line, two adjectives in the second, three verbs in the third, a phrase in the fourth, and a synonym to rename the subject in the last line.

Example:

Americans
true native
killed segregated devastated
white against red
Savages?

After learning about the medicine wheel during a unit on Native American culture, students are asked to write a form poem about their clan, spirit keeper, element, place on the wheel, or other significant detail. The writing activity can be accompanied by illustrations.

Writing at the Magic Spot

During a field trip, students find a magic spot and take time to compose written reflections on their experiences, sometimes with a prompt, such as what makes nature magical, sometimes with a writing technique, such as clustering, and sometimes undirected in the writing experience. The sharing that occurs afterward reveals students' sensitivity toward the outdoors, their writing proficiency, and their sense of community and trust.

Secrets of Nature

Damp leaves shelter our
Mother's flesh
Protecting her from our
Pounding strides.
Budding flowers decorate her
Beautiful eyes
Flowing water quenches her
Deepest desires
Whispering trees share
Untold secrets.

I sit alone
Absorbing her warmth, wisdom, and serenity.

Nature's Children

She has no prejudice
Her doors are always open
Inviting us to take a stroll inside

She'll shelter you from the pouring rain
Or offer you a pool of refreshment
To escape from the intense sun

She'll play you a song
To ease your pain
Or light a path
So you may reach your final destination

And in the end
She'll offer you a place to rest
After all, she has no prejudice
We are all Nature's Children

Course and Self-Evaluation Letters

A semester of regular writing in a journal and sharing entries on a volunteer basis leads students to feel comfortable writing to their peers and teachers. The trust developed through the experiential, writing, and processing activities results in course and self evaluation letters that are meaningful to both student and teacher. Note the genuine and honest nature of the responses students wrote to the questions given below.

Briefly describe the activity you enjoyed the most. Why?
Climbing was outstanding. There are no real words to describe it. The song "Livin' on the Edge" comes into my mind. There is something amazing about hanging from an eleven mm rope forty feet above the ground, being held by a person my age whose last name I didn't even know. When I reached the top of the overhang, I had a feeling that I could achieve everything, and then when I walked out the door [of the gym containing the climbing wall], that feeling was gone, and I was back in school.

Describe some of the changes you feel you have experienced resulting from Outdoor Education.
The change I have felt is the trust I have developed in my friends that I never had before. It is a weird feeling at first, but as the class went on, it became natural. Also, the first day of class, you [the teacher] passed out the poem about taking chances. I told myself that I was going to start doing this, and not be worried, and my decision paid off.

Evaluate the overall role of the instructor, as well as any personal influence he/she may have had on you.
It is kind of weird for me to say this, but I was reluctant going into the class. Having you as football coach for two days a week was not fun. But in class, you are a cool guy . . . Nice, and most of all, trustworthy. I think that you need to work on two things. First, give attention to all people in the class. There was a guy in our class whom I don't think you talked to once. Second, I know it can be hard, but try to learn everyone's name. If you can do both of these, you can go from a great teacher to an excellent teacher!

Give a detailed evaluation of your performance, attitude, and participation in this class. Be as specific as possible and include the letter grade, plus or minus, you feel you have earned.
I feel as though I deserve an A because of how I participated in this course. I'll admit I wasn't the fastest climber or the best shooter, but I tried. I was always in class on time and always paid attention. I was never in the mind set of "I don't want to do this today". I never let myself down and that's what I'm proud of. I always had a positive attitude toward the class -- even though I wasn't as obviously enthusiastic as Sean and Adam, I was on the inside.

Biographies

Rebecca Mueller has been an English teacher for 14 years, and is the coordinator of the "Writing-Across-the-Curriculum" program at Lake Forest High School.

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THE INCORPORATION OF SERVICE INTO THE DAILY INSTRUCTIONAL PROGRAM OF A COMPREHENSIVE URBAN HIGH SCHOOL

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Abstract
The workshop will introduce the concepts of Service learning as they are incorporated into the Small Learning Community at Lincoln High School. The fundamental issues to be addressed are the major categories of the organization, the daily roster structure, community involvement, student assessment and effectiveness of the Service component in other learning modalities. We hope that our level of activity and success will prompt attendees to establish similar small learning communities in their schools.

In the process of restructuring high school in Philadelphia over the past five years, the concept of the "School-within-a-school" became the linchpin for that restructuring. Each comprehensive high school was challenged to establish within its organizational structure "Charters" or "Small Learning Communities" each with a specific theme and subject matter content.

Abraham Lincoln High School in Philadelphia has reorganized itself by creating seven learning communities within the school. Each of these schools within the school has its own identified group of students, staff, and a curriculum related to the respective theme of the charter.

The Service Learning Charter combines the supportive components of the Cities-in-Schools Program with the elements of Service Learning. This charter is dedicated to the concept that community service outside of the high school building accompanied by appropriate reflection builds character through enhancing levels of self-esteem, responsibility, maturity, and motivation. Students in the charter are given opportunities to provide substantive service to the community and earn high school credits for such service. Community organizations, elementary schools, recreation centers, nursing homes, hospitals and local businesses provide work stations for the students who offer their efforts at various times during their weekly class schedules. The Charter has developed a unique interdisciplinary curriculum to support and strengthen the effect of the service the students are involved in.

The Service Learning Charter has finished the most recent academic year with three primary components providing definition for its community service initiatives: The Literacy Corps, The Intergenerational Outreach, and the Transition Program for deaf and hard of hearing students. In future endeavors we anticipate expanding the level of community involvement to include pre-employment opportunities in local businesses through internships and apprenticeships where possible. The Charter currently involves more than two hundred and fifty students from all grades, ninth through twelfth.

The Literacy Corps

The Literacy Corps began when VISTA awarded Lincoln its first national grant to a public high school. The Corps promoted volunteerism by empowering high school students to earn credit toward graduation while tutoring students in local nearby elementary schools. While the primary objective of this endeavor is the enhanced reading skills of the elementary students, the tutors inevitably benefit from the heightened self-esteem that comes from proving this essential service. The extended classroom of the world at large, albeit an elementary classroom, allows the student-tutors to synthesize their prior learning in the teaching of others while reflecting on their own positive contribution to the community.

This past academic year the Literacy Corps engaged more than sixty Lincoln High School students in fourteen elementary schools. Forty of these students have been working in the elementary schools for two hours a day, three days per week. The Juniors, of which there were twenty, worked in the schools one full day each week for one semester.

The turn-around in the tutors' attitudes toward school and career is remarkable. Students who previously had attendance problems in regular classes at high school had excellent attendance while tutoring. More impressive is the dramatic rise in the number of students proceeding on to college, many to work in the educational field. Students casually dismissive of continuing their education suddenly announced new career plans. The program's success is related to its expectations. It is assumed that the student-tutors are college bound and want to perform this service when in reality for most of these tutors school is "boring" and they have a casual indifference toward younger children. Challenged by this novel experience with positive expectations, the student-tutors rise to the call of service.

The Intergenerational Outreach

The intergenerational component of the Service Learning Program involves students performing tasks at nursing homes, senior citizen centers, and child care centers. Each student assigned to such locations either works three afternoons a week or spends one full day at the facility. The service learners are made aware of the differences between themselves and the individuals the serve. They also become acutely aware of the needs of the various age groups they encounter. Those working with seniors discover the growing needs and problems of aging. The students often remark that they feel sorry for the old people and develop empathy for them. In the child care centers the students marvel at the amount of energy the youngsters have and the level of watchfulness required to mind little children.

The academic work in Social Studies relates directly to the work these students perform. The course work in the classroom has units of study constructed around the various stages of human growth and development. Topics included in these units deal with growing up, education, job training, the nature of work and the aging process.

In the academic year 1994-95 Lincoln High School placed approximately twenty students in nine centers involved with intergenerational work. Most of the students worked six hours each week for their credit in Service Learning. The Charter hopes to expand the number and kind of work stations available to students for their intergenerational experiences. On a limited basis the students also worked with recent Russian immigrants. These Russians were all senior citizens. Each was to be paired with one student from the Charter. Written communications were exchanged as well as four meetings in which interviews were taken and a presentation made by both student and senior citizen about what each had learned from and about the other. The students found this unique experience quite fascinating. The cultural differences between poor Russian Jewish old people and our young urban dwellers presented the students with many situations to relate to their peers in the reflection sessions. These experiences have given the students the opportunity to gain insight into the recent history of the community and to hear first hand testimony from those involved.

The School to Work Transition

The School/Work program fosters a smooth transition from school to work for many of the eighty deaf and hard of hearing students attending Lincoln High School. Deaf students participate in community service and work training where they gain hands-on work experience and exposure to a variety of jobs and social skills not regularly available to deaf citizens. The primary objective of the program is to give students the requisite skills to assist in making the transition from school to work. The benefits are more far-reaching in that the capabilities of deaf people are enhanced and there is a better appreciation for and an understanding of the deaf.

Students are offered a variety of services, ranging from special equipment and instruction in the use and repair of equipment, meeting other deaf employees at their work stations, and participation in community service activities leading to actual employment.

The special equipment is provided these students in order to make the world more accessible. Telecommunications devices enable students to use the telephone. Telecaptioning devices, attached to television sets, allow the viewer to read dialogue at the bottom of the TV screen expanding access that was previously denied deaf students. The telecaptioning devices are on short supply and are used as incentives to those in community service as rewards for responsible performance.

The experience of having deaf students in service is not only challenging, it is enlightening. Staff members express appreciation for the opportunity to work with a deaf student finding it opens their eyes to a new understanding. Our deaf students are quite capable and employers find that it is not as difficult as anticipated in communicating with our students on the job. New friendships are established and many thrive over the years through letters and visits.

The experience provides numerous opportunities for improving academic skills as well as the much needed social and work skills. For literacy, students are challenged in their writing and spelling when making what would normally for hearing people a simple task of making a phone call. Deaf students are forced to type out everything they wish to say and making a call to excuse absence can become a creative writing project for some.

The Service Learning Charter has as its center piece an integrated curricular program wherein Service is part of the students' actual daily schedule. Service is **not** an "add-on" project taken after school hours or on week ends for extra credit. The fundamental concept of Service Learning is that it is part of the educational program for the students in the charter.

Biographies

John P. Murray has 36 years teaching in secondary schools. He is the coordinator of Career Center and Service Learning Center. He has worked in programs designed to properly prepare students for work after high school.

John P. Dalton has 26 years of experience teaching in secondary schools. He is the coordinator of High Schools Literacy Corps in the City of Philadelphia.

Yona Diamond Dansky has 16 years teaching experience in schools with programs related to deaf and hard-of hearing students. Currently, she is the coordinator of High School Deaf Transition Program, placing students in work stations and service locations.

GET A JOB, AN EXPERIENTIAL PROGRAM FOR JOB SEEKERS

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Steven Roberts
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Abstract

Get a Job, An Experiential Program for Job Seekers, is a workshop for those looking for work now and is also a version of what we do for college students in their senior year. Learn how to get your job search moving and how to use adventure initiatives with job seekers.

Job search is experiential. No one else can do it (well) for you. No one will care enough about what you get as a job as you. Therefore, it is imperative that you learn to use your experiential tools in obtaining the job you most want.

Job Search Process

The process of finding a job is a job. It requires specific skills. It requires commitment and follow through. The amount of time involved is usually underestimated. The methods most people use are over-rated and the result is little progress. Job seekers are subject to depression due to rejection or simply lack of results.

Having some basic ideas on what happens to job seekers might help. If you don't get a job immediately, it doesn't mean there is anything wrong with you. You may know someone who made one application and got the job of their dreams. Certainly that happens. It doesn't happen often or to most people. In our experience rejection is the most common response to job application. It's not unusual to hear that the job seeker has had 10 to 12 interviews (based on many more applications) without landing a position. We know that most people use only one or two methods for seeking jobs. How many are there? Only your imagination is the limit. It is also true that job seekers spend far too little time actually making contacts regarding possible jobs. Making five contacts a week may seem like a big deal, but you need to be making that many daily.

Getting to yes

One of our purposes is to prepare you for getting through the no's to yes. We will give each participant a sheet with "no" written on it so often it fills the page. Now that you have your tally sheet you are ready to begin. One way to frame this comes from Tom Jackson who says that every "no" you cross off means you are just one step closer to "yes!" At the presentation we will ask people to pair up and try to convince each other of why they should be employed. The second partner will have the onerous job of saying "no" each time they are asked. We will spend a short time on processing both positions (saying "no" and hearing "no"). It may be hard initially to see how to take these negatives in stride, but it is important.

One factor is to realize that the process is not terribly personal. This rejection is not about you. It is about finding the set of criteria to fit the job. You don't get to do all the choosing. It isn't even a very rational process in most cases. We want to have you learn more about the barriers that are out there and what you might do about them.

Career Mine Field (team initiative on perils of job search)

We use the Mine Field with a career metaphor to have participants experience the perils and rejections that are likely a part of their job search process. We lead into the mine field by asking the participants to write down anything they can think of that could possibly get in their way of finding the job they most want. They are to put one of these barriers on one piece of paper. We use those to label objects in the Mine Field.

The objects in the Mine Field take on the names of barriers and perils such as:

- hiring freeze
- contact moved to another company
- job doesn't pay enough

- don't have enough experience
- too much education
- too young

In addition we provide symbolic resources that help the participants recognize how to make the most of their real world resources. As they acquire resources on the Mine Field they are required to name the nature of the resource. Here are some examples:

- people contacts
- libraries
- computer internet
- hot lines
- advisors

We ask some of the participants to act as career counselors so they will understand the limitations of the counselor. Often career seekers expect the counselor to have the answer or to find the jobs for them. Through the use of the Mine Field and the processing after we will be pointing out why each person needs to learn to be their own best career counselor. We will discuss how to overcome the specific barriers people have chosen to include and match them up with possible resources to help them move their career along.

Proposals

Most people simply apply for jobs as they find out about them. A proposal is an alternative that will give you options in the job search. Now this is not quite like proposing marriage since the other person may have little idea of what you are going to suggest. In a marriage proposal most of what is said is, "Will you marry me?" In a job proposal you might think it is enough to say, "Will you hire me?"

Your proposal should be based on knowing the field and the problems employers are concerned about. Every job exists because there is a problem that needs to be solved. Otherwise the employer would not have a position to fill. What are the problems you know about already in experiential education? In adventure based programs? Which are the ones you like working on most? What do you have to offer to solve those problems? Is there anything unique you can bring to an employer? This may require researching the field carefully, which we usually include under the section on information interviews.

When should you deliver the proposal? Here are some possible times:

1. When you have researched the field and gotten to know the employer and the problem. Be sure you are proposing to a person who has the power to hire. You might begin with a statement of the problem and some ideas you have that might save them money, get more for the money spent or help bring in more money.

2. At a job interview. When you are given an open ended question or asked to talk about what you might do for the organization, roll out your proposal. It might be only a few sentences about how you would approach the problem you know the employer is dealing with.

3. If you already have a job, you might enhance it by proposing changes that help solve problems for the employer and give you opportunities for new responsibilities you want to take over.

Here is an example. You know that there is a great camp that is offering programs of interest to young people. You note that there is increasing competition each year and this camp is not meeting the financial goals established. A quick review of the region indicates there are few camps with ropes courses. You are a ropes course instructor and know people who can set up a ropes course inexpensively. You make a proposal to the camp director that a ropes course would enhance the attractiveness of the camp to current users and draw a new clientele including consultants you have met who would use a facility if available in this area. You point out the estimated costs and how you would be able to market this new asset for the camp.

Since the director is hesitant, you suggest a portable low course that can be set up quickly and offer to run the current camper users through the course for a reduced cost. At the same time you offer to line up the consultant you know who is interested in ropes course access soon. In our scenario, of course the camp director agrees.

In any proposal the key elements will be problem identification, solution, key power person, pitch (including financial implications) and alternatives. You need to always think about the employer's needs first and show the employer why you are the person to make this solution work.

Additional Initiatives:
There are several other initiatives we use in our full day workshop. This is our bare outline for a recent workshop presented to a group of psychology undergraduate students:

10	Job Search Process (preview lecture)
10:10	Information Interview (presentation on how to)
10:40	Wild Woozy (team initiative-stretch your limits)
11:10	Job Search Strategies for Psychology students (mini lecture)
12:00	Lunch
12:30	Why did you choose your major? (brief interviews in groups)
1:00	Interview & Résumé for Psychology majors (presentation)
2:15	Proposals (how to create a job)
2:30	Career Mine Field (team initiative on perils of job search)
3:15	Barriers & Resources (discussion follow up to Mine Field)
3:45	Job Club Introduction (logistics on how to make it work)
4	Trust Fall (Leap of faith with your group)
5	Commitment to Job Clubs (setting up times & places)
5:30	Closing (Candle Ring)

We have interspersed some mini-lecture material with adventure initiatives and other experiential education activities throughout the day. In this example our goal was to create small job clubs by the end of the day which would continue working on their job search as a group of 5-8 students.

The bottom line is this: Even the career counselor is not going to care as much as you do whether the job fits you!

Biographies

Dennis L. Nord, Associate Director for Career Services, UCSB, has many years of experience in the career field using experiential adventure techniques with college students and other adults.

Steven G. Roberts, Camp Director, Camp Whittier, Santa Barbara, has lead adventure programs for all ages, and for many organizational goals.

DANGEROUSLY UNDER TRAINED?
ASSESSING TECHNICAL SKILLS COMPETENCIES OF YOUR STAFF

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Abstract
This workshop will present a model for developing an internal technical skills assessment program. Requiring employees to successfully demonstrate core competencies through a testing model represents a significant change in culture for many experientially based companies. The inherent difficulties encountered in such a paradigm shift as well as how we can facilitate this change within each of our organizations will also be addressed.

The growth in the field of adventure education has brought with it a steady increase in the number of individuals who facilitate and manage adventure experiences. Many of us can recall the days when each new hire had a background that we could easily track. "She used to work for Bob, and he can vouch for her skills." We climbed for years together, he is an excellent technician." Unfortunately, or perhaps fortunately, more and more individuals enter the field as unknowns to the employer. The resume' can show a history of training and personal experience, but how safe are his or her skills, really?

Larger companies that have a pool of staff that have been employed for many years such as Project Adventure, Inc. are faced with yet another dilemma. How safe is the staff member who has been doing this for 25 years "his way"? The rules have changed, and if there is an accident while someone is playing by a different set of rules, severe consequences can be the result.

Project Adventure has learned much from designing and implementing a technical skills training and assessment for all full time training staff as well as for our extensive trainer network. We recognize that apprenticing with skilled facilitators is also crucial in assessing skills and offering training. This model assumes that there is some type of assistant/training role within your organization for new staff. The feedback and guidance from senior staff cannot be replaced by any technical assessment program. With this in mind, the following overview of our process will highlight issues and decisions that other organizations may need to consider while creating similar programs.

A Cultural Analysis

1. A facilitator who has been working in the field for twenty years, who has never had an accident, who feels completely comfortable with his/her technical abilities may rightfully feel a little awkward about being asked to demonstrate competency in a testing environment. Do not all of those years of "safe" teaching speak for themselves?

Critical to the success of a technical competency requirement is knowing the art of not alienating individuals in the process of evaluating such skills. Open sharing of the design process and creating an atmosphere where staff have an opportunity to give feedback to the process is crucial. We recommend that a pilot program be delivered prior to an actual testing procedure in order to both iron out the delivery of the program, as well as to have an opportunity to air out concerns of and support for the assessment. The pilot also allows an organization to communicate the rationales for such a procedure. Examples of current rationales for skills assessment include:

- Comprehensive information to help in staffing decisions
- Opportunity for staff to update skills to current standards
- Improving consistency of methodology within an organization
- Clarification of Local Operating Procedures
- Opportunity for staff to share and relate in a non-teaching environment
- Opportunity to practice necessary skills that rarely arise during a standard training

2. What are the consequences to an individual who does not pass?

This must be considered with both safety and culture in mind. Clearly, an individual whose skills are not adequate should not be delivering. That is easy. Yet when faced with an employee who did not successfully complete the assessment, what are you really going to do?

This must be decided upon and openly shared with staff before skills testing is required. Although few individuals will want to openly share their concern for not "passing", it will be foremost in many minds. Key points to consider:

- Assuming re-testing is an option, what needs to be re-tested, everything or only the competencies in question?
- How long does an individual have to wait to be re-tested so as to reduce rote memorization over knowledge and experience?
- How bad is too bad to not allow for re-testing and to instead ask an individual to gain more experience? Can your company provide this additional experience?
- Can your company accommodate a situation where multiple individuals may not pass? What will you do?
- Can your organization afford to send your staff to additional training opportunities?

Identifying Skill Competencies
What exactly does your organization want to assess? This question should be revisited frequently as skills are identified and as the testing model is developed. Without this in focus, there is a great chance that the test will not highlight what it is you hope to assess in your staff. Expect to spend a lot of time and discussion during this phase of your planning.

- What is your market? Are you a train the trainer organization, direct service or both?
- Do all of your staff need the same technical expertise to safely do their job, or does there need to be different levels of technical competency?
- Identify the difference between what staff need to be able to demonstrate versus teach, versus observe, versus have basic knowledge or understanding of.
- Specifically, what are the competencies in each of the above categories.

Developing the assessment tool:
The competencies that were identified above become the framework for how to design the testing procedure. There are a number of different mediums that will most likely be employed. Following are some options to consider:

Practical Tests: The practical test and demonstration of skill is clearly the most effective way to assess individual ability. The limiting factor, however, is the length of time it takes to observe few skills, and the difficulty of setting up numerous situations that parallel real life scenarios. Begin by listing the skills that absolutely require demonstration such as climbing, working at height and knot tying. This coupled with how many individuals you will be assessing in what time frame, will then dictate what will be incorporated into this practical demonstration of skills.

Identification : The ability to identify particular hardware, knots, and to assess what is correct and what is incorrect is a skill that translates into the "real world" . This is generally a time efficient component to a program, which requires some set-up to have it run smoothly.

Situational Analysis: This can be very difficult to test in an objective manner. The reality is that the apprenticeship model of training and feedback are more effective than any testing situation especially in this area. However, photographs and video tapes can be used to ask individuals to analyze what is observed in a certain clip and to remark on safe/unsafe practices. How the situation would be handled and or corrected adds another level of evaluation.

Written Test: Experiential educators tend to shy away from pen and pencil assessments, but as you attempt to evaluate key competencies this additional tool may be unavoidable. (Unless you have a lot of time to spend with each individual staff member.) We suggest that you design this test last, and in this design you target the specific competencies that have not been addressed in other ways. For example, if local operating procedures for all of your low ropes course elements is a targeted competency, you may find it difficult to observe more than one briefing per person in a time efficient manner. A series of written questions will give you an overview of the staff's low element knowledge in a fairly brief amount of time. Other topics typically covered in this type of test include emergency action plan information, organizational policies and procedures, what-if scenario questions, equipment use and care.

Training and testing/Setting the tone

The intent to offer both training and assessment to your staff, rather than to merely test skills, will add value to the process. When designing the testing procedure, consider incorporating a review program where staff can improve and refresh skills in a non-testing environment. This will allow for open discussion on policies and procedures, give the company feedback on methods and technical issues in question, and will provide staff an opportunity to both improve skills as well as to demonstrate skills. If an atmosphere of learning and sharing is the focus, than the tension around the assessment will be reduced.

Final Evaluation

The delivery of each individual's results in a caring and positive manner will be important to maintaining a tone of learning as well as assessment. Individual interviews where feedback can be shared and discussed between evaluator and employee is ideal. If this is not possible in the time frame available, a minimum of individual written feedback sent in a timely fashion is imperative. Finally, maintaining accurate records of each evaluation session will allow your organization to utilize the valuable information that was gained.

Biography

Jane Panicucci is currently the Manager of the Advanced Skills and Standards Workshop at Project Adventure and Director of Program Accreditation. She worked on the development and implementation of Project Adventure's internal technical skills assessment. Other responsibilities at P.A. include the management of Hamilton's Installation Department and supervision of the Workshop Operations. Previously, she spent 10 years employed by Hurricane Island Outward Bound School. She managed their technical climbing department, conducted staff training, instructed and directed wilderness courses. She has a Masters Degree in Education from Harvard University.

EFFECTIVELY IMPACTING THE VALUES OF STUDENTS IN THE EXPERIENTIAL SETTING

Earl Philip

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Abstract

Earl will present a dynamic, motivating and informative workshop on how to greatly enhance the integration of a number of significant values through experiential education. His enthusiastic and entertaining style will leave you with a sense of how you can influence the family, physical, environmental, intellectual and personal/social/emotional values of your students.

As teachers and facilitators in experiential education, we often wish that our students would hang on our every word. But instead, they hang their baseball caps on what we do and how we act. I'm reminded of a story from Dr. James Dobson on his radio program "Focus on the Family." He relates the story of a man who, as a youngster, was highly influenced by the actions of his father while attending a county fair. He and his dad had planned for this event for some time. On the long anticipated day, they both attended a harness race as they dearly loved horses. At the end of a race, his dad became so infuriated that he left the fair with his son in complete disgust without initially saying way. Did he have a lot of money riding on the horse that got nipped at the wire? No, he was upset with the way the jockey on the bike of a trailing horse was whipping his horse in an extreme fashion, when it was clear that this horse was giving it all he had, but had nothing left. No animal deserved to be treated like that and he was not about to witness such an event. This event greatly impacted that young man and how he remembered his dad and the kinds of values he held that he respected about him. Two things stand out in this story. First, the motivation behind one's actions can never be assumed. Secondly, is the impact that the father's reaction to the horse racing incident had upon his son. He respected his father, understood his love for the county fair, knew about his strong feelings for farm animals, but never so clearly felt **exactly** how his dad felt about the animals he so dearly loved. All of us and our participating students bring a background of different values and various levels of convictions to them.

As I have facilitated and watched others facilitate in adventure education programs for the past 20 years, I have become extremely interested in how we back up what we believe in regarding he values that we try to impact in the experiential setting. How do our ethics differ? How is the level of our convictions demonstrated? How and when do we compromise those convictions? Is it possible to get so committed to our convictions and so pumped up before our session that we are not likely to compromise our beliefs? These events depict some facilitator behavior:

1) After standing on a trust fall platform with a student for an extended period of time, the leader unexpectedly pushes the student in the arms of the waiting students.

2) While holding the belay line in one hand, the instructor pushes the student unexpectedly with the other hand to show the safety of anchor system as the student is about to repel over the side of a cliff.

3) The facilitator **neglects** to get back to a park ranger who was unavailable when entering the park so as to pay for a campsite.

4) Facilitator: "I told you to keep your f------- hand up when spotting!"

These events are critical "Kodak Moments" in the minds of the students. They can support or impeach anything else that is said or done. If appropriate facilitator behavior can be generally agreed upon, what does it take to stand by our beliefs, to cement our beliefs to the point of "to die for" convictions and have the energy to follow through properly?

Getting Pumped

My frame of reference for the past 20 years is the Outward Bound type of experience from nine to 23 days long. But certainly there is application to other settings and lengths of time.

Remember how pumped you were after your first adventure experience, adventure education workshop or when you last browsed through some outfitter's store? That feeling that made you alive with thoughts of exciting times. Remember how you felt when you volunteered some time to help the program by, perhaps, setting up the belay lines for the pamper pole for another group. How about back issues of Outside magazine, adventure catalogs, books such as *Islands of Healing* (Schoel, Prouty & Radcliffe, 1988) or *Ethics in Education* (Hunt, 1990), viewing stacks of old pictures filled with memories and places, checking the function of an old stove in the garage, talking with colleagues over the phone or a guy standing next to you in an R.E.I. store looking at a water filtration system. You feel it coming don't you? **Now** start becoming more focused -- start framing the experience for yourself as you will for the students, start checking equipment plans for food, activities and campsites, dig deep into those alternative game plans. Get your artifacts together -- hacky sacks, Frisbees, camera, gourmet coffee and that sierra chair if your back is like mine or you like an occasional comfort. Talk with the students and parents in groups, individually, over the phone, in person, give them your phone number in case they want to know the number of mosquitoes per square inch in northern Wisconsin two weeks from now!

It all helps the pump and is tremendous basis for a positive relationship with all. It sets the stage for building on a number of very important values in the experiential setting. In the space available, I will outline five values and briefly describe ways to enhance them with all that energy.

Family

Connect with your own family and the adventure education family in the outdoor setting. Part of our training each year with the Upward Bound program out of High School District 214 in the northwest Suburbs of Chicago is to take a trip to Eagle River, Wisconsin where our base camp is located. This trip is at the end of May and we bring our own children along and take them through some of the new elements on the low and high initiative courses. It helps you focus on family, safety and other concerns that you can easily carry over to your groups.

The connection with your co-leader is very important. The decision-making, course planning and social interaction that you demonstrate with your partner will enhance the family feeling.

If you do it with your own family – consider doing it with your adventure group family:

- Take lots of pictures and videotapes.
- Communicate constantly as a group and individually (consider journals, audio tapes, fireside chats, etc.)
- Discuss specific family values in the adventure setting such as staying together, compensating for weaker members, supporting, confronting and caring for each other
- If a family member is lost (behavior, injury or other) it is important to discuss the loss as if there was a death in the family. You might even be glad this individual is gone but **don't** underestimate the loss of this family member and the need to deal with the loss.
- Your own family connections can be important such as having a family member along or a short visitation at a relative's house on your travel plans.
- The closing time together is very important. Make sure a lot of it is fun. Support. their desire to stay connected and share phone numbers.

If you have the pump, it will all make sense because the students will often provide the direction. Be flexible!

Personal/Social/Emotional

Your honesty and integrity may easily be the most important traits that you demonstrate. Without their visibility, other traits and values will easily be undermined.

If you want them to respect each other and not discount others, you must demonstrate it and demand it of them and **stick to it**. It is easy to weaken because they quietly and subtly start taking shots at each other. **Stay Strong!** (Remember that this is when you get the most out of the adventure experience).

Communication is **very** important regarding your student's growth in the personal/social/emotional area. Techniques in confronting and notifying others about their **behavior** (gangbanging, swearing, etc.) and making the distinction between their behavior and who they are is important.

Reward like crazy. Give comments in the formal and informal setting. Have fun surprises for touch days -- a great swimming hole next to a campsite or cache of cold pop in a cooler after a grueling three day hike. Have fun built in it.

Show trust but keep your antennae up. Behavior disordered students don't usually want to let go of symptomatic behavior that got them there. Watch for and confront avoidance behaviors, eating disorders, drugs, hostility and other forms of acting out. How you deal with those situations is how you **really** earn respect and trust. It is easy to be oblivious and comment, "Oh it was such a wonderful trip." The real successful trips require alertness and confrontation. If you have a good pump, you'll be p for being alert and then dealing with what you find.

Environmental

How you establish the concern for the environment is critical. The time you set aside for discussion how you model the appropriate behavior, how you stay after it and how you respond to correct and incorrect behaviors will greatly impact the integration of this behavior.

Discarded food wrappers blowing in the wind, buried bandaid wrappers and a flicked cigarette butt all require an immediate response. This response may first be of a group nature because initially you may not have covered all bases, but each offense after that should result in an individual session and consequences if you deem necessary. Old habits are hard to break so stay after it. The key is positive reinforcement. But people on a pedestal as they empty their pockets of garbage found on the trail in the appropriate manner. If you find a large amount of buried garbage at a campsite, make it a group community project to pack it all out. Everyone will feel good.

Grab environmental teachable moments. Plan sessions with rangers as you enter a park to support environmental concerns -- it will reinforce the whole picture. Seclude them in beautiful litter-free areas for periods of time and you may find them picking up the cigarette butts they find on the ground when they arrive home.

Physical

Probably the most benefits result from the classic "Outward Bound" haul. You can receive the quick high from the paper pole or other games initiatives but I believe the true long term benefits of an adventure outing are from the lengthy journey (backpack, canoe, x-country ski, etc.). I will require the most from you but reap the most benefits.

Get in great physical shape first -- it will help with the emotional pump. The long term challenge will force out sensitive issues quickly and will lend itself to peak experiences as described in *Islands of Healing* (Schoel, Prouty & Radcliffe, 1988) as a "merging of action and awareness" to being about self validation.

The whole experience will validate other things such as beliefs, hopefulness, self-image, competence and a sense of completion. It will give them bragging rights to a great experience and a sense of what is possible for them to accomplish.

I'm a firm believer in pushing them as hard as possible. In order to do so, you must frame it properly and then motivate and reinforce them every inch of the way. **Their experience may only be limited by how much you limit them and yourself!**

Intellectual

On the way home from one trip, my partner and I stopped in Eagle River, Wisconsin to get some quick heading home supplies. As he went onto a store, I played hacky sack with eight students while five others talked together behind a van where I could not see them. The trip was coming to a close and my antennae were not as sensitive as they might normally had been as I had come to trust them. However, a friendly community member had unloaded five darling little puppies on them for safe keeping -- for the rest of their lives. As they approached me on **keeping** those lovable canines, I knew my energy level was going to be tested. A fifteen minute stop turned into a three hour one at a point when I was smelling the barn. But, as is often the case, problem solving and conflict resolution can result in some of the most incredible intellectual growth and be well with the time.

Parents were called, discussions ensued with local community people in the parking lot, police officers and various service agencies. Eventually, the anti-cruelty people picked the dogs up with the understanding that every effort would be made to place them. Whew!! But you know a flat "you'll have to leave them here (in a shopping basket)" could have easily sabotaged the entire eleven day experience. Instead, it turned out to be a valuable learning experience.

The time you take with the students goal setting, framing experiences, laying out expectations and processing is a valuable experience. Have the energy not to give into the student reaction. "Meetings are for adults". Plan a good experience and have **Fun**! As Nicholas Hobbs refers to in his book, The Troubled and Troubling Child, "In growing up, a child must know some joy in each day and look forward to some joyous event of the morrow."

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Biography

Earl Philip is Motivational Speaker, Educational Consultant, P. O. Box 938, Blue Springs, Missouri 64013-0938.

THE 3-D/P LEADERSHIP MODEL FOR PLANNED CHANGE

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Abstract

As professional educators and scholars, we are called to lead in specific social and cultural contexts. At the same time, we are faced with unique challenges which never before existed. When conditions are favorable, according to Dr. Dean Hoge, institutions grow, and leaders take credit or attribute growth to some higher power. When conditions are unfavorable, institutions weaken and leaders are troubled. At such times, some of us tend to blame ourselves for poorer leadership than our predecessors; others look for one or another approach to turn the tide and bring back the "old glory days." In this session on the 3-D/P Leadership Model for Planned Change, the presenters will illustrate the effectiveness of proper planning, collaboration, deliberation and dialogue in realizing positive change in the process of energizing our educational organizations. The presenters will describe specific challenging situations which were successfully resolved applying the 3-D/P Leadership Model. Participants will have the opportunity to reflect on the guiding principles of the 3-D/P Leadership Model for Planned Change (**D**ialogue, **D**eliberation, **D**ecision making, new **P**artnerships, **P**roper **P**lanning, and **P**ositive change) which they can apply in their specific situations. Through dialogue and reflection in an arena of professional educator and scholar colleagues, core educational experiences will be recalled and integrated to develop a clearer vision of what we would like formal education to look like in the year 2000 and beyond. The case supporting this session on the role of educators in shaping the future and the climate of our organizations has been made in current and recent literature on leadership for effective change: (1)"... the future is not some place we are going to, but one we are creating. Its paths are not to be found, but made." (Schaar, Futurist), and (2) "... the very core and essence of the best leadership is to have a sense of where the whole enterprise is going and must go." (John Gardner, On Leadership). The principles investigated in the 3-D/P Leadership Model for Planned Change will set the tone and provide the framework for our journey as well as our destination.

As leaders, we must recognize that there is a fundamental difference between "leading" and "taking a walk." The journey of leadership must be a shared one and its familiar strains are summarized in the familiar Peruvian proverb: "Pilgrim there is no way; the way is made by walking." Its perils are pointed out by John Gardner who tells us that a function of leadership is to assist the journey by sustaining morale and motivation, recognizing that life is not easy and nothing is ever really safe! (On Leadership, 1990) Educators and scholars recognize that effective leadership skills are needed to take our schools and institutions forward.

Overview of the 3-D/P Leadership Model for Planned Change

The 3-D/P Model is a multi-dimensional, dynamic model of effective planning and decision making proposed to sustain us on the journey of leadership. It utilizes the elements of **D**ialogue and **D**eliberation, New **P**artnerships and **P**roper **P**lanning to engage in collaborative **D**ecision making and effect **P**ositive change.

The principles of the 3-D/P Leadership Model have been found effective in addressing some of the current challenges to leadership. By sharing this model, the authors hope to introduce the guiding principles of the 3-D/P Leadership Model for Planned Change as a means of helping others to re-energize educational institutions.

There is a positive energy released when decisions are made collaboratively, following the principles of the 3-D/P Leadership Model. Dynamic power is set free when we focus on the positive forces in life. Negativity has the power to drag us down while positiveness can elevate us to new potential.

Just as we need special glasses to derive full benefit from the 3-D movie, we need a practical vision if we want to sharpen our leadership skills. We need a vision that focuses the many dimensions of leadership; the focus produces and concentrates the energy needed to accomplish the purpose. Reflection is one means of bring the vision into focus. Effective leaders need time for reflection. Reflection tends to strengthen a sense of identity. Without a sense of who we are, we cannot be fully in relationship; without a healthy sense of who we are, we cannot collaborate effectively. In our school, we have made a deliberate decision to build a time for reflection into every gathering or meeting. The reflection is prepared prior to the meeting and is an integral part of every agenda. Responsibility for the reflection is rotated among the faculty and staff; often responses to the reflections rise spontaneously from the group. The refreshing mystery is: The more time we take to reflect, the more we seem to accomplish.

The Change Process

Understanding the change process requires one to recognize that change must be systemic. As Fullan argues, solutions to educational problems will only come through the development of shared meaning by those involved in the change process. Successful educational change at the local level depends on the involvement of people at every level of the organization.

Effective leaders must plan for positive change. "Leaders recognize that the collective mission of leadership is not to be what we are now, but to become what we are not yet.... The purpose of leadership is not to follow the prevailing conditions, but to be in the forefront of initiating change as an opportunity for individual, organizational, and social transformation. This tendency to be in the vanguard of change processes, however, often makes leaders prone to experiencing resistance, disappointment, and discouragement. As leaders, we are called to recognize and realize the transformative and humanizing influence that change can have on our lives both individually and organizationally." (Ramey, P. 184)

The Journey

Inheritance: My inheritance in the School of Education can be succinctly stated: Faculty were ready for positive change since, for the preceding ten years, both the number of programs and the number of faculty had been diminished.

Process: The same positive change theory that is applied to a mega organization can be useful in a smaller educational unit. For example, when Don Peterson was elected president of Ford Motor Company in 1980, the corporation was sustaining huge losses. When I arrived at Barry University, enrollment in the School of Education was in a state of decline. Significant changes in how decision were made breathed new life into both organizations. As Gardner (1990) described the changes in Ford Motor Company, "... the company pushes decision making as far down in the organization as we think we possibly can, on the very sound principle that the farther down you get, the closer you're getting to where there's true knowledge about the issues." (Forbes Magazine, May 30, 1988, quoted by Gardner, p. 89) Gardner continues: "... Some functions and decision are best made at the periphery of the system, some at the center. It is a matter of allocating functions to the appropriate level." (Gardner, p. 89)

From the beginning, I was determined to encourage the School of Education faculty to establish where we were and where we wanted to be as a school. Believing that inclusivity strengthens our institutions, I immediately involved the faculty in decision which impacted them and/or their programs. Addressing each other on a first-name basis was one simple technique employed initially to model a spirit of community and collegiality. In all communications, there was an effort to use positive language and to acknowledge positive contributions. For example, the word, "problems," was replaced by the word, "challenges." The practice of opening meetings and gatherings with a time of reflection strengthened a sense of identity. As our sense of identity grew, a distinct culture arose in the school to define how each human person was to be welcomed, respected, and made to feel important. There was an energy released in this process which created an empowering environment in which dialogue and partnerships became the norm. We were, indeed, making the way by walking!.

In the spring of 1987, a long-range planning session was conducted with faculty, administrators, and significant others (about 50 people). Representatives from three counties in Florida and several states participated. The guiding question centered around where we wanted to be in five years. Those in attendance brainstormed possible goals and scenarios. Faculty then prioritized the goals and established a time frame for initiation and implementation of each objective. The long-range plan included specific plans/projects for the first year in particular, criteria for determining success, and a plan for evaluation. An important part of any of our plans was to inform the Vice-President for Academic Affairs and to seek his advice and/or feedback as appropriate prior to any major implementation step.

This process of involving the faculty from within the institution and stakeholders from outside the university was an attempt to re-energize the School of Education by gaining a broader perspective of what the consumers perceived as needs and what the faculty envisioned as meeting the needs. We acted on the belief expressed by Gardner "... that a society should be vital in all its parts and not just at the center; that ideas, initiative and creativity should flow both ways between the center and the periphery. We believe that social controls should not emanate solely from the top but also out of the community, neighborhood, family -- and not least out of self-discipline." (Gardner, 1990, pp. 88-89)

The primary responsibility of the School of Education faculty had been to operate singly to teach and advise. As a result of our new approach to collaborative planning and program design, faculty responsibilities were enhanced beyond quality teaching and advising to include: Marketing initiatives, creatively designing and implementing new programs, forming partnerships, and evaluating programs. The enhanced responsibilities cultivated an ownership which yielded vibrancy and growth -- growth in the number of programs and in the number of faculty, expanded advising duties, school and university committee work, accent on teaching through research, and the inclusion of technology in all courses. When issues emerged in terms of programs, people, and policy, faculty were directly involved in decision-making and worked collegially to seek creative solutions to each new challenge. For example, when enrollments were needed to support a new program, tuition scholarships were awarded to enable qualified applicants to enroll in a program. With an increased number of faculty and programs, the governance model was redesigned to reflect the changes in expectations and responsibilities.

Outcomes: Succinctly, during these past eight years in the School of Education, the number of programs and faculty increased as follows: Master's Degree Programs increased from three to 15; Specialist Degree Programs from zero to eight; Doctoral Degree Programs from zero to one with three Specialization's; and Full-time Faculty from six to 31.

Change does not happen without resistance, even conflict. "Leaders have always had to live with conflict .... In a vital community, conflict is inevitable and often healthy. The goal is not to eliminate conflict but to prevent it from escalating in destructive ways and to seek peaceable outcomes."(Gardner, *On Leadership*, pp. x-xi) The 3-D/P Model of Planned Change is a viable means of reducing conflict, of transforming resistance into positive energy for change.

In planning for change, it is important to realize that authentic modeling of effective leadership is a real need. "Modeling is the first and, in many ways, the most important step toward what Manz and Sims call 'SuperLeadership', or leading others to lead themselves. Before executives can reasonably expect to successfully lead others, they must learn to effectively lead themselves. After all, a leader's own self-leadership behavior serves as a powerful model for followers." (Manz & Sims, 1989, p. 220) SuperLeaders create SuperFollowers who are skilled self-leaders." (Sims & Lorenzi, 1992, pp. 294-295)

The SuperLeader concept is reminiscent of the message of Lao-Tzu: A leader is best when people barely knows/he exists; not so good when only people obeyed and acclaimed; worse when despised; but of a good leader, who talks little, when the work is done, the aim fulfilled, they will say: We did it ourselves.

Summary

Our approach to life has a direct effect on how we lead/teach as well as on how we relate to others in our teaching and in our leadership positions. Organizations empower various persons in various ways at various times to be about the task of facilitating the focus and purpose of their collective energy. Positive changes in the School of Education verify that planned change, guided by fundamental beliefs, can facilitate the realization of dreams and the attainment of goals. The two basic beliefs which motivate and support growth are:

(1) Those who are affected by a decision should be a part of the decision-making process; given the opportunity, most people will demonstrate leadership competence.
(2) Leadership should demonstrate behavior expected of faculty.

Ownership in a product of which faculty/participants can be proud tends to preserve and promote the dignity of each member of a team. One of the most rewarding effects of the 3-D/P Leadership Model for Planned Change is that those who have collaborated in the decision-making and change processes have a real sense of ownership and of having done it themselves!

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Biographies

Sister Evelyn Piché, Professor of Education, is currently in her 10th year as Dean of the Adrian Dominican School of Education at Barry University, Miami Shores, Florida. In the nine years Sister Evelyn has served as Dean of the School of Education, the Master's Degree Programs in the Adrian Dominican School of Educaitn have grown from three to 15, Specialist Degree Programs from 0 to 8, Doctoral Degree Programs from 0 to 1 with 3 Specializations, and Full-time Faculty from 6 to 31.

Sister Phyllis Superfisky, Associate Professor of Education, is in her 6th year at Barry University, having served five years as Assistant to the Dean and five years as Assistant Professor of Education.

Piché 3-D/P Leadership Model for Planned Change

Dialogue	New **P**artnerships/Promoting collaborations
Deliberation	**P**roper Planning
Decision making	**P**ositive change

SUMMARY

In **D**ecision making
resulting from
Dialogue
based on
Data,
there is
Peace,
Partnership,
Pride in the **P**roduct!

RESULT: DIGNITY IS PRESERVED!

NOTE: The Piché Leadership Model is limited to 3 D's to reflect the multi-dimensional, dynamic nature of an effective planning/decision-making process. Just as special glasses are needed to derive full benefit from a 3-D (multimedia) adventure, a practical vision is necessary if we are to achieve our goals.

Piché @ Barry U
1995

SEEDS TO TREES:
TOWARDS AN UNDERSTANDING OF HUMAN GROWTH IN WILDERNESS

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Abstract

New insights into experiential education in wilderness will be presented to explain why it is such a potent medium for human growth. An outdoor session will take participants on a journey through multiple realities where they will be encouraged to explore, discuss and reflect upon wilderness' empowering ability to enrich human experience.

Outdoor practitioners have long since known the benefits of experiential education in wilderness. But it is only in recent years that we have begun to understand some of the reasons why experiential education in wilderness works. The value of experiential education can be measured by the degree to which it touches and influences people and its capacity to promote meaning and growth through experience. Education in wilderness has the unique ability to touch the senses, the mind, the body and the soul, and consequently create influential experiences that derive inordinate learning and meaning for participants.

Perhaps the most significant reason of wilderness' potent medium for human growth is its ability to move participants through a multitude of realities, many of them totally unexpected and only partially understood. While the physical shift in reality, from students' everyday lives to wilderness and back to their everyday lives is most obvious and anticipated, it is the shift of the social, emotional and spiritual domains that is ultimately the most meaningful for students. This is not to imply that the natural world is not important: quite the opposite in fact. For it is the shift in physical environments that empowers participants to leap beyond their known, everyday social, emotional and spiritual selves, to nurture and develop inspirational awareness, understandings and connections with themselves, others and the natural world. A wilderness type environment lays the foundation from which these critical shifts can occur. Therefore, a group living in wilderness soon experiences new realities that develop a distinct micro-culture and alter many of the groups' everyday life social rules and values. To help explain why wilderness can accomplish this dramatic shift and profoundly influence the minds and souls of students to engender a deep level of meaning and high degree of growth through wilderness experience, it may be helpful to employ the social theory of symbolic interaction (Blumer, 1969).

Society is constructed from the process of interactions between and among its members (Dezin, 1973). These interactions are based upon negotiated meanings of objects within a society or culture. An object does not necessarily mean a concrete object, but is more broadly defined to also include objects of thoughts, ideas, symbols, emotions or anything else humans make reference to. In a culture the actions or reactions of members operate to help define and/or redefine the meaning of objects for an individual. Therefore, meaning is a social product, where the meanings of objects are formed through a process of both interpersonal and self-interaction. Individuals ,then, act toward objects or think about objects according to the meaning that the objects or situations have toward them. Through interaction and reflection with self and others, meanings of objects can and will change. This dynamic interactive process is the foundation for learning, changing and growing.

In most situations in which people act toward objects and one another, they have previous experience and an understanding of how to act and of how others will respond to their actions. This is because cultures share common and pre-established meanings of objects, and what is accepted and expected f people's actions. For instance, when formally greeting someone in North American culture, shaking hands is a socially acceptable and expected course of action. However, other cultures may expect a more physical embrace (i.e. a hug and/or kiss) and may, in fact, feel insulted with only a handshake. In such everyday life situations, individuals are able to direct heir own behaviour by previously conceived meanings of objects (Blumer, 1969). However, in novel environments, such as in wilderness or in a foreign country, there are few accurately known preestablished meanings toward objects, especially for first time visitors. As a result, members of wilderness groups find many of their existing cultural rules, values and norms inadequate to deal with their new found situation: physically, emotionally, socially and spiritually. Groups must therefore re negotiate new cultural rules and actions that are more appropriate for the distinct environment in which they share. For example, the meaning of a motor boat may differ for one when water-skiing behind it in everyday life than when it passes one while they are paddling a canoe. Both situations involve the same motor boat, however, different feelings are evoked because the object, the motor boat, takes on different meanings in each situation. In another example, it may feel easier to honestly share one's feeling in a campfire atmosphere versus a classroom environment, even with the same group of people. What has changed here that brings about different emotions to the same objects: the boat and sharing feelings? The environment and social situation influences individuals, and ultimately social culture, to ascribe different meanings toward objects. And, influenced by the environment, social culture and negotiation with others, individuals will act toward objects based upon the meaning they ascribe to those objects.

The social process of group life, transferred from an urban environment to a wilderness environment, must uphold new rules that are specific for their situation, for it is not preconstructed rules that create and uphold group life (Blumer, 1969). Rules transform as the meanings of objects alter in an ever changing, social dynamic process of negotiation. Therefore, as students grow and change, so will the meaning they ascribe toward objects and the way in which they act toward objects. A polluted river may not hold much meaning prior to paddling on it, while afterwards it may be more valued and become an object of preservation. Or, a previously competitive group may realize the value of cooperation during a wilderness excursion. Here, groups in wilderness redefine their social rules to suit their environment and social situation.

It is these newly negotiated social rules and new meanings towards objects that nurture profound and totally unexpected negotiations of a new social reality with new meanings. It is these new meanings that can open people and make them aware of a previously undiscovered self, unearth new feelings toward others and nurture strong emotional ties to the natural world. In short, quality experiential education in wilderness can create meaningful learning experiences by altering physical, social, emotional and spiritual realities.

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A VISION FOR CHANGE: SOWING SEEDS FROM THE HEART

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Abstract
Roadblocks which deter college and university instructors from implementing experiential education methodologies will be presented and explored. This workshop will also demonstrate, through a variety of teaching methodologies, how educators may sow seeds for change and empower promising outdoor leaders to reach their potential through a meaningful academic journey. Please come prepared to participate in both indoor and outdoor settings.

The profound benefits of experiential education are well recognized. However, absorbed in tradition, experiential educators in colleges and universities struggle to sow seeds from the heart and deliver quality programs that touch the souls of their students, by constructing meaningful climates conducive toward learning, changing and growing. Unfortunately, our current educational system features a number of significant roadblocks which challenge or prevent experiential educators from fully implementing this dynamic method of teaching. These obstacles, encountered at virtually all levels of the institutional hierarchy (i.e. administrators, faculty, students) need to be recognized and dealt with in such a way that the roots of the issues are addressed.

The fundamental barrier preventing the whole-hearted endorsement of experiential education lies in the different perceptions and understandings of the very purpose of education itself. Indeed, what is implied by our mandate "to educate"? According to the Webster Dictionary, to educate is "to give knowledge, to train." As teachers then, according to this definition, our role is to prepare students by providing cognitive information: To fill up the empty containers, so to speak. As experiential educators, we have great difficulty with this analogy and philosophy. A number of critical questions bear asking: Is our mission not, more importantly, one to enable students to explore and uncover what is so very often already deep within themselves? Should our objective be to 'train' young people into our images and beliefs or to encourage them to discover and create their own? Is it our role to provide students with the truth and the answers or rather to provide them with further questions while inspiring reflection and critical thinking? Perhaps the answer is both but solely neither, while the degree of each is dependent upon the situation as well as the program's objectives. As experiential educators we should strive for a balance of stimulating all domains: Physical, social, emotional, cognitive, and spiritual; however, they will not necessarily be balanced all of the time, because at any particular period all domains will seldom share the same level of significance. Over time, however, all domains should be recognized and appropriately nourished to grow and develop in order to help students derive meaning from their educational experiences. As Knapp (1992, p. 49) so aptly expressed, "...helping students make meaning is what education is all about.

Within today's educational arena, experiential educators are faced with what inevitably becomes termed as 'old school' versus 'new school' ethics and politics. This confrontation raises a number of critical issues and challenges: What is the role of a teacher? Are we purveyors of the truth or are we facilitators of students discovering their own truths and sense of belonging in a greater scheme of things? Is education a one way or reciprocal process? If our role is to help students make meaning, is it then possible to measure and evaluate their 'progress' within the inherently competitive marking system which currently exists? As class sizes continue to increase, is it possible to facilitate a group of 125 as effectively and meaningfully as a class of 20? Will the extra effort, time and resources involved in doing so then be recognized and valued by one's institution? Or, will it continue to be subtly suggested that our time would be better spent adapting our courses to CD ROM formats? These, and other, predictable stumbling blocks present themselves alongside any attempt to initiate experiential education principles within the restraints of the traditional framework, the very foundation of the world's institutions of higher learning.

We believe that if change is to occur, challenges such as these must be tackled rather than ignored. This can be accomplished from several vantage points. Solutions include using and sharing a number of creative teaching and evaluation methods with both students and faculty. While, at the same time, progress can be achieved from outside the academic system itself, where greater freedom and less restraints are apparent. Either way, a number of bridges need to be built in order to lessen the gap, and increase the ease of passage and balance, between 'old' and 'new' school ideas on how best to educate. From either vantage point, experiential educators need to keep in mind the old adage, "Grant me the serenity to accept those things I cannot change: the courage to change those I can: and the wisdom to know the difference". Change is gradual.

Another current challenge of the educational institutions is that of retaining their quality of instruction in the face of dwindling financial resources. While the need for experiential education seems to be increasing, educational and professional support are decreasing, primarily because the experiential components of education are often misunderstood and rarely fit neatly into the 'old school' framework. It is important here to recognize a basic administrative principle: Resources are placed where humans believe to be the greatest importance and need. Human actions are guided by beliefs that are in turn directed by values; values whose direction is embedded in history and experience and guided by policy and politics. In many circumstances, it is unlikely that administrators who allocate institutional funds have had the opportunity to recently live experiential education and to recognize its potency in constructing meaningful educational experiences. In fact, in some cases, the more senior the administrative position the more likely the decision made is to be distant from the magic of experiential learning. Without this appreciation, how can we expect these individuals, whose financial decisions are challenged by all areas of an institution, to allocate dwindling resources towards experiential education? While history cannot be changed, experience can be directed. With program funds evaporating, perhaps it is time that we, experiential educators, encouraged the policy and decision makers of our educational institutions to join us in the field and live experiential education from the students' perspective. Along with our support, their developing a more accurate understanding of the students' experience may enable them to better appreciate and value experiential education for what it is worth: A potent teaching methodology that influences the way in which our children view themselves, each other and the world.

It has become increasingly evident that many of the quandaries we are encountering seem to stem from an attempt to integrate 'new school' ethics and understanding into an 'old school' framework. In doing so, feelings of defensiveness naturally arise and we are all continually recycled in somewhat of an antithetic cycle. Perhaps as educators we all need to question whether there truly do exist two distinct sides to this issue or whether it is a duality which we ourselves have imposed, thus preventing ourselves from realizing what ultimately is our common goal: The education and preparation of young people to make a difference in the real world.

It could be suggested that we are in fact experiencing the realities and growing pains of a new way of being. Presently we find ourselves within a transition zone between these two views of reality. In somewhat of a no-persons land, it is a time in which inward confusion and frustration are being felt by all players involved. It is, nevertheless, a crucial period of time which needs to be fully played through, for if we fail to do so, once the dust settles, we will question whether any true change has actually occurred. And, we must remain cognizant of the fact that the real authorities of society are unquestioned assumptions. So question and challenge we must.

In order to realize the full value of experiential education, today's educators must follow their hearts and sow seeds for change by empowering promising leaders to reach their potential through a meaningful academic journey. In this age of advanced technology, as we continue to grow increasingly distant from each other and from the natural world, now, more than ever before, is the time for educators and their students to find and travel upon a path that has heart. In searching for that path and traveling through the confusion and frustration, let us remind ourselves of Margaret Mead's thought: "Don't ever doubt that a small group of people can change the world. Indeed, it is the only thing that ever has."

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Biographies

Tom Potter, Ph.D. , teaches experiential education within the School of Outdoor Recreation, Parks & Tourism at Lakehead University in Thunder Bay, Ontario. He conducts research on how maximal personal growth may be attained during wilderness trips, and, is gaining a more complete understanding of the values and meanings participants ascribe to family wilderness experiences.

Nicky Duenkel, Ph.D., also currently teaches within the School of Outdoor Recreation, Parks & Tourism at Lakehead University. She will, however, be moving on this spring in order to follow her passion and further her beliefs in the value of experiential education via the creation and implementation of "Inner Wilderness" -- a series of wilderness based programs aimed at enabling individuals to develop compassion and insight towards self, others and the natural world.

RESEARCH FOR EBTD AND CAT PROGRAMS

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Abstract
This presentation will share the last five research studies completed by the Corporate Adventure Training Institute (CATI) since those presented at last year's workshop. Abstracted copies of these studies will be available in newsletter form (CATInates).

CATI (a non-profit research center located at Brock University in Canada) is dedicated to conducting and coordinating studies on the effectiveness of adventure training or experiential learning for organizations. CATInate (from the base word "catenate" — meaning "to link up in series") is a quarterly report for the purpose of connecting the international studies which CATI has completed with the providers and consumers of this type of training and development. The intent is to share, on an industry wide basis, information that may be useful in establishing the credibility of the profession and in promoting this method of learning.

This presentation will share the outcomes of studies #20 through #24. CATI's previous studies (CATInates #1-#19), shared at the last four AEE conferences, are highlighted below:

1: Corporate adventure training can be an effective means of developing teams.

2: For team building programs to be effectively utilized back at the office, they should be conducted on intact work units, rather than random samplings, and resources should be dedicated to encourage practice of team behaviors.

3: Follow-up procedures have a significant impact on transfer of learning.

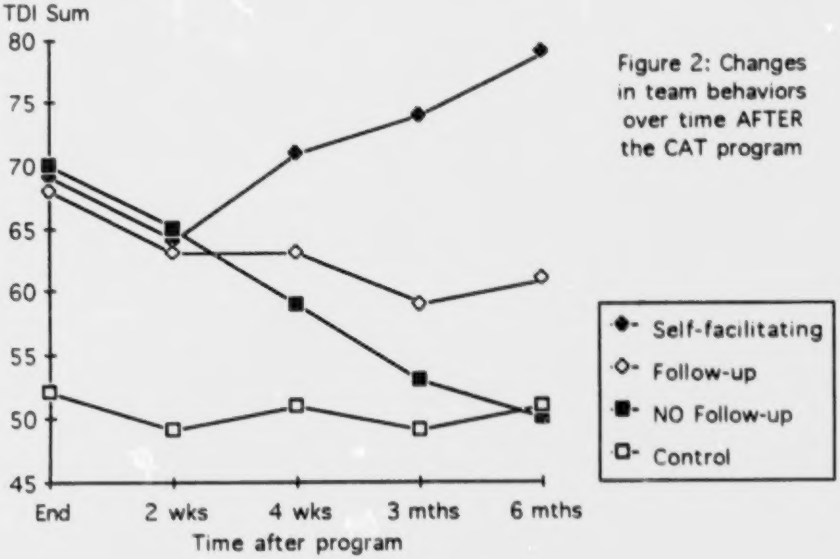


Figure 2: Changes in team behaviors over time AFTER the CAT program

4: CAT programming may assist companies to change their corporate cultures.

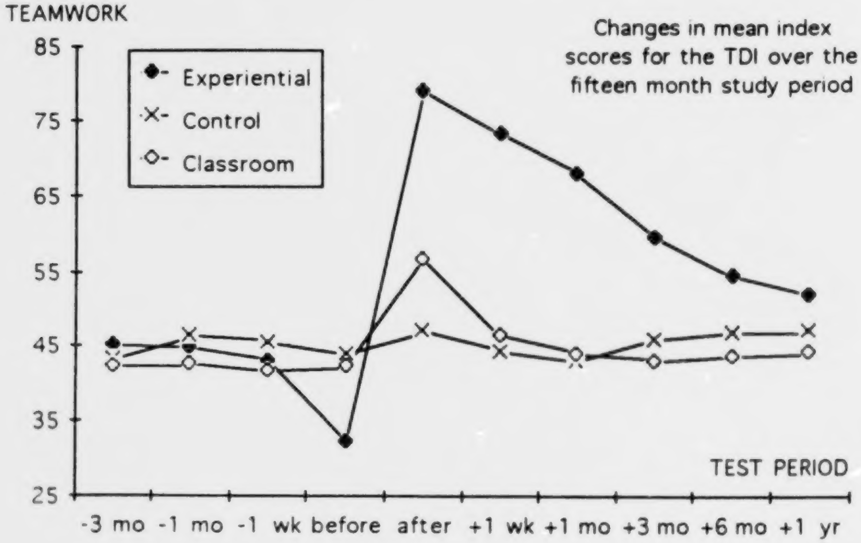
5: CAT programming may help companies to change their motivational climate.

6: A day of rappelling (abseilling) brought about changes in risk taking propensity as reported by managers, in a series of business related risk taking scenarios.

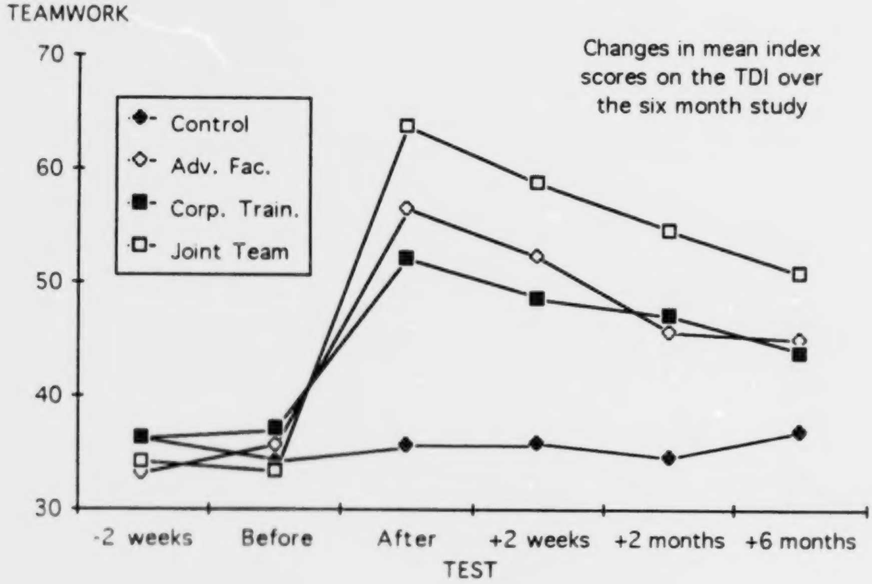
7: The ropes course was an effective tool for influencing risk taking propensity.

8: Qualitative evidence of the effectiveness of corporate adventure training.

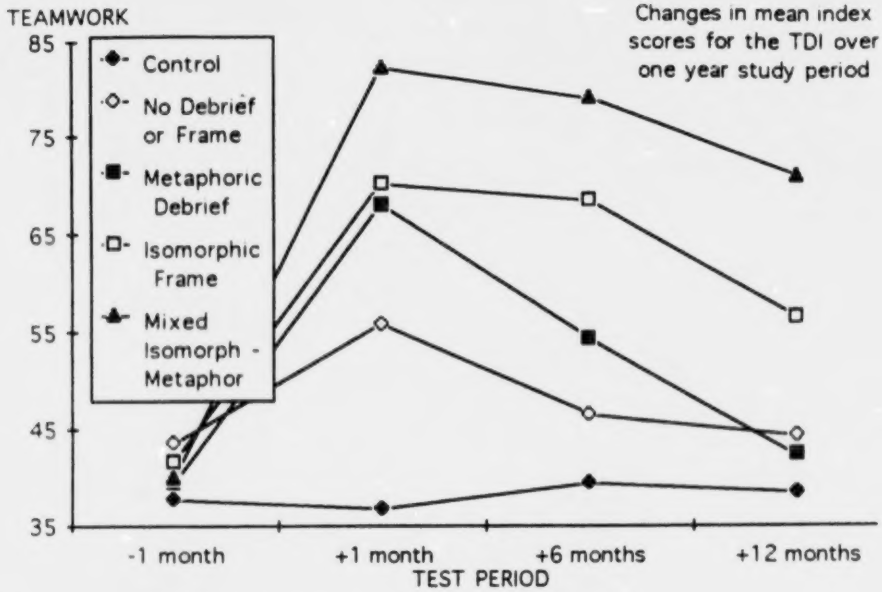
9: Experiential learning about teamwork was more effective than the classroom.



10: Combined staff of adventure facilitators paired with corporate trainers appear to provide the best organizational team building outcomes in CAT programs.

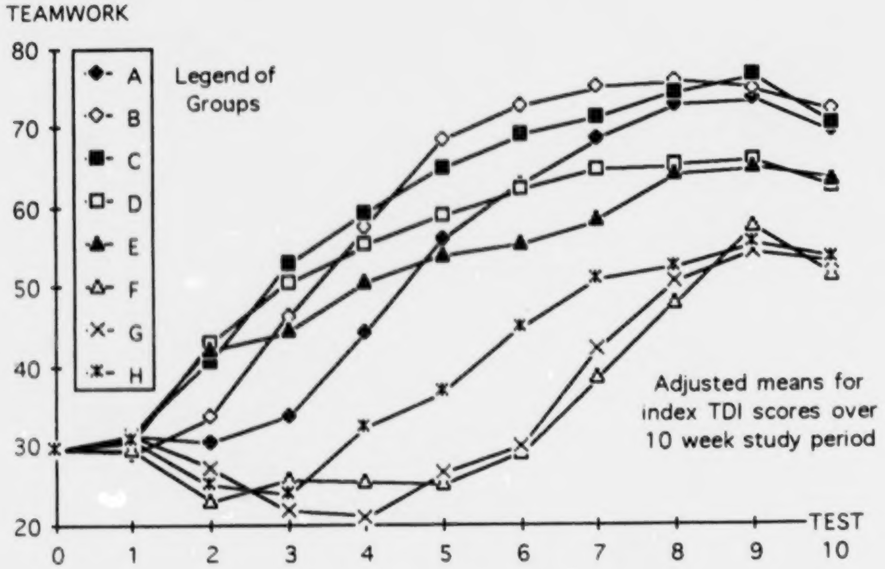


11: A mix of metaphoric debriefing (first half of CAT program) and isomorphic framing (second half) shows the greatest teamwork acquisition and retention.



12: Sequencing was critically important to creating teamwork. An inappropriate order of CAT activities can retard development of a high performing team.

Group \ Week	1	2	3	4	5	6	7	8	9	10
A	GSI	Class	Social	Tools	Tests	Low	High	O'ing	Rapp	APC
B	GSI	Social	Tools	Tests	Low	High	O'ing	Rapp	Class	APC
C	GSI	Tools	Tests	Low	High	O'ing	Rapp	Class	Social	APC
D	GSI	Tests	Low	High	O'ing	Rapp	Class	Social	Tools	APC
E	GSI	Low	High	O'ing	Rapp	Class	Social	Tools	Tests	APC
F	GSI	High	O'ing	Rapp	Class	Social	Tools	Tests	Low	APC
G	GSI	O'ing	Rapp	Class	Social	Tools	Tests	Low	High	APC
H	GSI	Rapp	Class	Social	Tools	Tests	Low	High	O'ing	APC



13: Overall trustworthiness, being effected in a CAT program, has 5 sub-scales: acceptance, believability, confidentiality, dependability and encouragement.

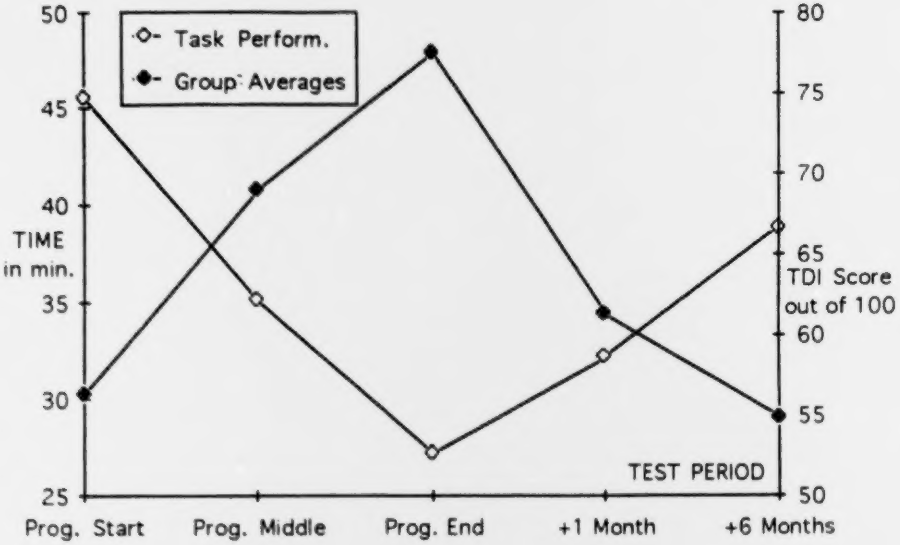
14: Physicality in CAT programs influences the development of trust. Physical activities play an important role in such programs and should not be omitted. Subjects commented that they were obliged to care for each other's safety to a greater degree when physical risks caused them to rely on and to support one another more than usual.

15: Using clients to belay develops trust between partners better than employing facilitators or technicians in this role (which can reduce partnership trust). Facilitators and technicians group means dropped after the program and remained lowered 3 months later. Client group means rose after the program and remained elevated 3 months later. Obviously, having client belayers enhanced trust between partners, while employing others to belay diminished it.

16: The ropes course had a profound effect on the enhancement of confidence. Specific debriefing (focused on self-confidence) was more effective than general debriefing (about various process topics) for three of five subscales.

17: Providers interested in creating gains in trust toward an organization can apply either group initiatives, ropes courses or a combination of approaches to the need. If accepting new ideas is the aim, then group initiatives are called for. If encouraging effort is desired, then a ropes course is recommended.

18: Team performance in group initiative tasks can be useful tools for measuring teamwork. Time to complete tasks may be more objective than self-reports.



19: For males, highest heart rates attained on the CATI ropes course can be predicted (with 64% explained variance) from this equation:

Highest heart rate = 192.731 + 0.521 (Heart rate after mile walk) – 1.039 (Age) + 5.818 (Time to walk the mile) – 35.226 (Height) – 68.106 (Chest ÷ Waist)

Caution: Consumers of this research are encouraged not to over generalize these results. Since design flaws are inherent to the process of studying this type of training and development, no study will be perfect. Therefore, readers must realize that one project alone does not entail widespread proof, it merely indicates that the outcomes expressed were observed under the conditions noted. Further work is always warranted, especially replication and extension to other circumstances. To this end, companies interested in utilizing these results may have an obligation to support research by funding such studies and by giving researchers limited access to their employees and programs.

Biography

Simon Priest founded CATI (a non-profit research centre) in 1989. He has shared his research and offered EBTD train-the-trainer programs all over the world.

THE USE OF ADVENTURE, GRIEF EDUCATION AND CREATIVE ARTS IN HOSPICE BEREAVEMENT WORKSHOPS

Rudy Pucel
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Abstract
Through games, creative arts, adventure activities, lecture and group discussion, workshop participants will be introduced to the use of adventure programming and creative arts for use in a hospice-based bereavement adventure workshop. A program design used in a three day Bereavement Adventure Workshop offered by Hospice of the Monadnock Region will be presented.

The objectives of this workshop, The Use of Adventure, Grief Education and Creative Arts in Hospice Bereavement Workshops, are for participants to:

- Learn about the nature of death, mourning and grief, a child's understanding of death in relation to their developmental level and the tasks for children to obtain good grief.
- Review an adventure and creative arts based bereavement workshop, Rocks & Roads, offered by Hospice of the Monadnock Region in Keene, NH.
- Know the benefits of using creative arts and adventure activities for providing grief support for bereaved children.
- Experience adventure and creative art activities adapted for bereavement programming.

One of the definitions for the word "seed" from *The American Heritage Dictionary* published by Houghton Mifflin defines seed as: A source or beginning. With the death of a loved one, bereaved individuals have many needs that can be possible sources or beginnings. These needs are like dormant seeds. With effort and to fulfill those needs, an individual can find a renewed sense of life, a new beginning. Some of these needs may include a need to:

- Question how one is living their life in terms of priorities, relationships and lifestyle
- Feel deeply and express intense emotions
- Know that there are other people experiencing the same intense feelings of loss
- Feel an increase in control and power in their life
- Improve their self-esteem
- Gain greater confidence in their personal capabilities
- Experience the grief process
- Acquire a greater awareness of personal identity
- Feel support

The Hospice of the Monadnock Region offered a three-day adventure, grief education and creative arts experience for twelve 11 to 15 year old youth from the Monadnock Region. This experience was sponsored by the New Hampshire Charitable Foundation and the A. Erland and Hazel N. Goyette Memorial Fund. The experience was facilitated by Mary Louise Alther, HMR Bereavement Coordinator, Tom Kivler, an Antioch intern, and Rudy Pucel, a Hospice volunteer and Adventure Based Training Consultant. The logistics and technical support of Bettsy Dubois, Keene State Graduate Student, Kathryn Harmon, Putney School Counselor, and Maria Mattrick, Director of YMCA Youth and Family Programs contributed greatly to the experience.

The purpose of Rocks & Roads, a bereavement adventure, grief education and creative arts weekend for youth, was for participants to:

- Experience an increase in self-esteem and greater confidence in personal capabilities through outdoor adventure activities
- Experience a safe environment to talk about the death of a loved one
- Have an opportunity to allow their grieving process take place and express their feelings in a safe environment
- Promote an understanding of the nature of grief
- Gain an understanding of death as a loss

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- Grieve the loss
- Commemorate the person who died
- Discover more about themselves and their hidden capabilities
- Feel the support from and give support to other kids who have also lost someone special through death
- Meet some new friends
- Learn coping strategies to help live with the death of a loved one.
- Learn new outdoor recreation skills
- Be able to strive for improvement since the emphasis is on effort versus accomplishment

The three-day Bereavement Adventure Workshop consisted of a combination of adventure activities, grief education, and creative art activities that resulted in a powerful experience for participants. The adventure activities brought the group together, provided participants with an increase in self-esteem, self-awareness and the self-confidence necessary to engage in their grief process. The grief education provided the intellectual background to understand the nature of grief and the creative art activities provided the emotional vehicle for participants to express their grief.

Each day and meal began with an inspirational reading chosen and read by the participants. Day 1 consisted of getting to know you, trust building, and group problem-solving adventure activities such as Paired Interviews, Group Juggle, Quail Shooter's Delight, Balloon Balancing, Human Support Group, Trust Wave, Trust Fall, Giant Teeter Totter, and the Wall. Day 1 also included two creative art activities, Drawing A Picture of What You Were Doing When You Found Out About the Death, and Drawing A Picture of What Your Family Looks Like Today. The activities of Day 1 allowed the group to discover and then unite around the common experience of feeling the pain associated with the death of their loved one.

Day 2 consisted of a day of rock climbing where participants learned the necessary skills to climb 60 foot rock faces, and safely belay one another. Feeling and facing the fear, responsibility and physical and intellectual challenges of rock climbing led to the accomplishment of the seemingly impossible with a resultant increase in self-esteem and self-confidence. This contributed to an emotionally powerful evening activity in which participants expressed their grief while creating and talking about a Memory Box to hold their physical, intellectual and emotional memories of the deceased.

Day 3 consisted of a Blindfold Canoeing Adventure, Making A Memorial Candle Holder, A Memorial Service, and a Solo in which participants wrote a letter to themselves about what they learned about themselves over the weekend and where they would like to be in their grief process in six months.

Following is a detailed schedule of the 3 day Rocks and Roads Bereavement Adventure Weekend Schedule.

Rocks and Roads Bereavement Adventure Weekend Schedule

Day 1

9:00- 9:30	1:1	Welcome, Staff Introductions, Orientation, Overview, Challenge By Choice, Comfort Zone, Inspirational Reading
9:30- 9:45	1:2	Group Introductions: Name Game
9:45- 10:00		Break - Snack
10:00- 10:30	1:3	Group Warm-ups: Paired Interviews, Group Juggle, Bean Bag Tag, Quail Shooter's Delight, Circle the Circle, Moonball
10:30- 10:45	1:4	Discussion: Group Groundrules
10:45- 11:00	1:5	Discussion: What Is Grief? Understanding the Nature of Grief
11:00- 11:15	1:6	Group Warm-up: Balloon Balancing
11:15- 12:00	1:7	Trust Activity: Human Support Group, Blind Trust Walk
12:00- 12:30		Lunch
12:30- 1:00		Cabin Check-In
1:00- 1:10	1:8	Group Warm-up: Leach Tag
1:10- 2:00	1:9	Art Activity: "Gaining An Understanding of the Death As A Loss" - Picture or Collage of What You Were Doing When You Found Out About The Death Discussion: Who Died?
2:00- 2:15	1:10	Brainstorming/Discussion: What Is Alive? What Is Dead?
2:15- 2:30		Break

2:30- 3:00	1:11	Trust Activity: Trust Wave, Trust Fall
3:00- 3:30	1:12	Group Problem Solving Activity: Giant Teeter Totter
3:30- 4:00	1:13	Group Problem Solving Activity: The Wall, Nitro Crossing
4:00- 4:15	1:14	Reflection: Lazer Word
4:15- 5:00		Free Time
5:00- 6:00	1:15	Art Activity/Discussion: "Gaining An Understanding of the Death As A Loss" - Draw A Picture of What Your Family Looks Like Today
6:00- 6:45	1:16	Inspirational Reading, Dinner
6:45- 7:00	1:17	Peek-A-Who
7:00- 7:45	1:18	Art Activity/Discussion: "Grieving the Loss" - Collage About Yourself & the Person That Died, Timeline From Death to Present
7:45- 8:00	1:19	Closing Activity: Picture Postcard

Day 2

8:00- 8:30	2:1	Inspirational Reading, Breakfast
8:45- 9:30	2:2	Travel from Base to Rock Climbing/Ropes Course Site
10:00- 10:30	2:3	Rock Climbing/Ropes Course Prep: Harnesses, Helmets & Safety
10:30- 11:15	2:4	Rock Climbing/Ropes Course Prep: Belay School
11:15- 11:3	2:5	Rock Climbing/Ropes Course Prep: Basic Climbing & Belaying Technique Demonstration
11:30- 11:45	2:6	Rock Climbing/Ropes Course: Why Do We Climb?
11:45- 12:15		Lunch
12:15- 4:00	2:7	Climbing
4:30- 5:15	2:8	Travel from Rock climbing/Ropes Course Site to Base
5:15- 6:00		Free Time
6:00- 6:45	2:9	Reading, Dinner
6:45- 7:30	2:10	Debrief: Rock climb/Ropes Course
7:30- 8:15	2:11	Art Activity: "Commemorating the Loss" - Making A Memorial Candle Holder
8:15-8:30	2:12	Closing Activity: Memorial Service

Day 3

8:00- 8:45	3:1	Inspirational Reading, Breakfast
8:45- 12:00	3:2	Group Problem-Solving Activity: Blindfold Canoeing, Hike & Solo
12:00- 12:45		Lunch
12:45- 1:30		Clean-up Cabins & Check Out
1:30- 1:45	3:3	Warm-up Activity: Predator-Prey
1:45- 2:15	3:4	Art Activity: Quilt Making
2:15- 2:30		Break
2:30- 3:15	3:4	Art Activity: Quilt Making Cont'd.
3:15- 3:30	3:5	Course Evaluations
3:30- 4:00	3:6	Closing Activity

Biography

Rudy Pucel has 12 years experience using experiential education techniques to foster the development of the human potential in corporations, government, education, outdoor adventure programs, community ropes course programs, psychiatric hospitals, prevention programs and hospice. He has been an experiential educator with: Colorado Outward Bound School, New York City Outward Bound Center, University of New Hampshire Brown Center, West Pines Training Center, the Proudman Group, AT & T, Hospice of the Monadnock Region, Family Adventure Program at the University of California-Los Angeles, and Boston University Sargent Camp. Rudy has a B.S. in Forestry from Southern Illinois University and an M.S. in Education from Indiana University.

THE INFLUENCE OF PERSONAL VALUES IN FACILITATING EXPERIENTIAL PROGRAMMING

Rudy Pucel
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Abstract
Through a mix of games, group problem-solving activities, individual exercises, reflection, and group exercises and discussions, workshop participants will:

- Move towards consensus on a definition of the word "values"
- Identify their personal values
- Discuss the impact of their personal values on the facilitation of individuals and groups in experiential programming
- Plan on how to monitor the effects of their personal values and facilitation styles on individuals and groups

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The American Heritage Dictionary published by Houghton Mifflin defines seed as:

1. A fertilized and ripened plant ovule containing an embryo capable of germinating to produce a new plant.
2. A propagative part of plant, as a tuber or spore.
3. Seeds collectively.
4. The seed bearing stage of a plant.
5. A source or beginning: germ.

I believe that two definitions: 3. Seeds collectively and 5. A source or beginning: germ, apply to experiential educators as well as the experiential program participants. All of us are seeds of and a source or beginning to change. How, why, when, and what individuals and groups of people change is dependent to some degree on what an individual values.

In this workshop, The Influence of Personal Values in Facilitating Experiential Programming, participants will explore the following questions:

- How do you define the word values?
- What are your personal values?
- Do you bring your personal values into your work as a facilitator of experiential programming?
- Or, are your personal values transparent to the groups you facilitate?
- Do your personal values impact the way a group responds to you, its individual members or the program?
- Are individuals and the groups you facilitate free to behave from their own values or encouraged to behave from an external set of values?

- Is it more effective for an individual to experience change in their lives based on their own values even though the consequences of their behavior may initially appear detrimental to themselves or others? Or, is it more effective for individuals or groups to change in response to an external source, e.g. experiential facilitators imposing values on individuals or groups through actions or words, to acquire a desired behavior change?
- Do we, when do we, & how do we let each individual be their own seed for change, their own source or beginning? And what is our role in that as an experiential educator?
- Is there a most effective way to facilitate groups from a values perspective? And what might that be?
- How can experiential educators monitor the effects of their personal values and facilitation styles on individuals and groups?

Biography

Rudy Pucel has 12 years experience using experiential education techniques to foster the development of the human potential in corporations, government, education, outdoor adventure programs, community ropes course programs, psychiatric hospitals, prevention programs and hospice. He has been an experiential educator with: Colorado Outward Bound School, New York City Outward Bound Center, University of New Hampshire Brown Center, West Pines Training Center, the Proudman Group, AT & T, Hospice of the Monadnock Region, Family Adventure Program at the University of California-Los Angeles, and Boston University Sargent Camp. Rudy has a B.S. in Forestry from Southern Illinois University and an M.S. in Education from Indiana University.

SYSTEMS THEORY AND EXPERIENTIAL EDUCATION: SYNTHESIS FOR CHANGE

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Abstract
As facilitators of change in our own lives and organizations as well as those of others, we face a responsibility to provide a service that does not overlook any detail in an organizational system. Systems Theory is an integrated methodology of assessment that can change how we go about our work and life indefinitely. Our commitment as Experiential Educators challenges us to create opportunities for people to change themselves. This can be done effectively through the use of Systemic thinking. Systems Theory is the foundation below group processes and organizational development.

This workshop will briefly cover Systems Theory, its history and relevance to contemporary issues in relation to organizational development. Systems thinking creates a paradigm of understanding to better observe the patterns of inter-relationships within an organization. The use of Systems thinking on the part of an experiential educator allows for the critical assessment of an organization. This assessment is crucial to understanding the problems inherent to the organization, identified or not.

This workshop will show a case example of systems theory applied to an organization and the use of experiential education to bring about change in a large organization. It will further explain the use of experiential education theory in large organizations for effective systemic change. This workshop is designed to introduce systems theory to practitioners of experiential education as a tool for change.

Using Systems Theory as a facilitator can give one a grasp of the larger issues at hand in your group. It can also allow you to continually assess as to whether or not the group is truly meeting the goals it set out to accomplish, no matter how "intangible" the goals may initially appear. Learning to **think** as a systems theorist can be a challenge until one recognizes their predisposition to systems thinking.

Derived from the Greek verb **sunistanai** which was originally translated as "to cause to stand together", the **System** thinking now creates a paradigm of understanding **to better observe the patterns of inter-relationships** within an organization (Senge 1994). It has been demonstrated that a shift in thinking (specifically to systems thinking) has direct impacts to behaviors acted out by the individuals which then creates an organization with higher level of effectiveness and ability to change (Senge).

For many years leaders have tended to address the immediate problem that presents itself in an organization, and take whatever action necessary to relieve that problem. What has been emerging more and more consistently in organizations is that the initial "problem" is not the problem at all, merely a symptom of larger issues that need to be addressed. Unfortunately many of these issues are never addressed -- many times at the cost of the individual employee, volunteer, or group participant, sometimes at the cost of the administrative staff and leadership, and occasionally at the cost of the entire organization (resulting in the **loss** of the entire organization).

As facilitators we are called in to consult with organizations to help bring about change. Our clients ask for change to a problem-free environment, change to an efficient workforce, change to a more productive group, etc. What is commonly overlooked is that if the entire **system** is addressed that many, if not all, of the organization's problems will resolve or disappear with minimum effort. Our call to task leaves us with the responsibility to provide the best possible guidance that will have the healthiest long-term effect for the organization. This requires us to look at the entire system that is already in place in the organization.

Systems Theory Expanded

Systems thinking has been around for over 2500 years, with the original recorded forms occurring in the wisdom of Confucius. Confucius sought to change public service from the feudal social structure to a form of leadership that was accountable to the people while retaining the power to rule responsibly. This form of public leadership was eventually instituted by followers of Confucius for several hundred years.

More recently Systems Thinking, as an organizational thought process, was used during the Second World War as a method of increasing effectiveness of marine munitions in defense of the Allied navies from the German submarines. Originally called "Operations Research", systems thinking rapidly developed into a methodology that could be used by any organization (Churchman 1968). One notable use of systemic thinking as a resource in the early 1960's was then-Governor Brown of California asking for members of the aerospace industry in California to address key social and infrastructure issues that appeared unresolvable.

During the 1940's and 1950's Dr. Murray Bowen developed Bowen Family Systems Theory. His research centered around the natural patterns of behavior in the human family. Rather than apply general systems theory, which grew out of the assumption that similar mathematical expressions and models were equally applicable in biology, the behavioral sciences, and the physical sciences, Dr. Bowen sought to include the relationship system, which was **organic** to the family. The relationship patterns in a family did not develop out of mathematical equations, they could only come from the co-existence of family members.

Dr. Bowen's research originated through working with patients who suffered from schizophrenia. He discovered that the **families of schizophrenics** had similar patterns of behavior. These behaviors were observable in different families repeatedly. These patterns of behavior actually **prevented** the effective treatment of schizophrenia in the individual patient. He then sought to treat the families simultaneously to the treatment of his patients, with increasingly better results in the "containment" or resolution of the signs and symptoms of schizophrenia. Dr. Bowen effectively used the "emotional system" to treat an individual and addressed the system in place that had been unintentionally preventing the effective treatment of a "problem" (Kerr and Bowen 1988).

What is currently happening more and more frequently is the call to the use of Systems Thinking as a "visionary" tool, a way of problem solving that is not frequently used in a high profile manner. Again I would suggest that we are already predisposed to the use of systems theory. Our challenge is only to learn to use Systems Thinking on a regular basis.

To better understand Systems Thinking one must think of examples of systems we already know, such as: 1) Natural systems (ecology) -- Something formed without specific manmade intervention. Watershed management, forest land management, marine ecology -- all of these areas of study and understanding already recognize the "interconnectedness" of the hundreds of species that co-exist in a given bio-region.

2) Family- Murray Bowen assumed that families were then a naturally occurring system, rather than a general system concept applied to a family. That is, families did not need to be studied through general systems theory because the emotional patterns already occurred in the family -- there was already a specific, **natural** system in place. All we needed to do was recognize the patterns of behavior occurring in families.

The leap from the natural systems to Human/Family systems occurs when we see that animals rear young, mate, fight, help one another, compete, flee, prey on other life and recognizing that we, as humans, do all the same physical behaviors for some "reason". We mate in the name of "love", fight in the name of some "ideal", help one another in the name of "virtue" (Kerr). We have attached some other meaning to much of the same physical behaviors that we demonstrate. This discloses a naturally occurring Emotional System which is symbiotic to all of our physical behaviors.

3) Organizations-superficially there is a general system of organization and management, while the heart of the organization will lie in it's naturally occurring system -- the system of relationships that develop in any group of humans with a common interest (I distinguish between a common interest and a common goal -- their goals may differ, but their interest may still lay in the same group.) Historically the human factor to general systems theory has not been taken into account.

This leads to an understanding of the Emotional System -- the very system of relationships that affect our interactions with every other human being. How is this relevant to the individuals involved in an organization? When working with a law enforcement agency I was presented with the following question:

"So is the Ropes Course (experience) supposed to be a couple of days of everyone enjoying each others' company and helpfulness, then a couple of days of being back on the job and happy, and then finally hating your job again?"

As a practitioner of Experiential Education I put forth the following question: If our clients are unhappy and seeking change, then go through a "designed experience", finally arriving back at their starting place of being unhappy -- are we providing effective **change?** How can we claim that we are effective if we do not address the problems present in a system?

A Methodology of Assessment

Many times facilitators miss key components to the structure of the group or organization with which they are working. Systems theory provides a construct to use that helps assess both the organizational structure as well as the emotional systems active in an organization. Many of our current methods of assessment can **describe** the activities and processes in a group, yet cannot **account** for those activities and behaviors adequately (Kerr). Essentially, Systems theory becomes a tool for integrating **all** one knows about a person, group, or organization.

Such an integrated theory provides a system of collecting, organizing, and integrating information from **all** levels of observation. In the absence of such a system clinicians tend to compartmentalize knowledge (Kerr). Compartmentalization of knowledge, with respect to working with humans/organizations, can lead to a misunderstanding or "misdiagnosis" of an organization and what specifically it needs to be aware of in the use of experiential education as a tool for change. Effective experiential education depends entirely on the assessment of the organization/system in place. To NOT look at the entire system, including the emotional systems present, challenges us to better define what our concept of ethics are in regards to facilitating change. Yet at the same time we cannot "lead" a client in a direction they do not want to go. Systems theory does provide us with possible insights that they may have not seen yet and may choose the "road less traveled".

The effective use of Systems theory requires large amounts of work on our part to gain the best possible understanding of an organization. Upon reaching conclusions about an organization we must still remain open to possibilities that we may have missed.

Practical Integration of Systems Theory

In working with a group, there must be some bridge for the clients to become comfortable in using Systems Theory in **their own** assessment of the organization or which they are a part. While using a great assessment tool may help us dramatically, it will be ineffective if the client doesn't understand it and have some level of comfort in using basic Systems theory. The most effective method that I have used is the development of both the systemic problems and the "Systemic Bias'".

When working with the same law enforcement agency I asked the group (made up of deputies and staff of all levels of the departments) to identify the systemic **problems.** They came up with the following answers:

1. Lack of information
    - -sharing information, gaining access to information
2. High level of emotional reactivity
    - -in making decisions
    - -in receiving feedback
3. Decisions not well thought out
    - -uninformed
    - -reactive decisions (vs. **pro**-active decisions)
4. Attitudes
    - -mistrust
    - -pessimistic
5. Handling feedback
    - -giving feedback poorly
    - -receiving it poorly
6. Use of Divisions as Punishment/Reward
    - -e.g. Have a problem deputy? Send 'em to serve as a Jail Deputy (or to any other division) Essentially the different departments were shuffling "problem" deputies around rather than finding effective ways to address the behaviors presented by the individual (and the system!)

The discussions around these issues were very heated with frustration and feelings of powerless-ness. The majority of those present appeared to believe that these problems could not be successfully resolved without a major paradigm shift, or a new way of thinking and managing personnel.

When asked to identify the **biases** common to the system, many of the participants did not immediately understand. Each individual thought of themselves as basically unbiased and therefore were part of an institution that was "unbiased". I then described Systemic Bias' as the "blind spots" of the organization that continually effect the decisions made on a day-to-day basis. The bias' are not inherently "good" or "bad", simply areas or behaviors to be aware of. They came up with the following:

- Rank
- Territory (**my** program vs. **our** program)
- Fear of change
- Pre-conceived ideas by individuals (that may or may not apply to the organization)
- Decisions (and/or actions) based on who you know vs. what you know

> It was a strong realization by the group members that a highly structured organization may be "biased" through the hierarchical ranking of employees. When that was framed as a bias of sorts, the group began to identify other behaviors/actions/belief systems that were inherent to the system and affected the day-to-day operations of the agency.

Once these were identified the group participated in a goal setting session and continued to naturally apply systems thinking **on their own** when coming up with ideas for problem solving. What eventually occurred was the participants effectively disempowering themselves due to the structure of the system. The very fact that the organization was so highly structured created a bias towards believing that each individual was powerless at creating change. Yet when I described specific behaviors as opportunities to **role model** the changes that each individual desired in the whole organization, the participants again saw themselves as an integral part of the system that **could** bring about change.

The best example was one sixteen year veteran's concern about speaking up to a supervisor about how certain processes could be handled differently. His current behavior was to not offer ideas for fear of being "shot down" by his supervisor. My response was that if he were willing to speak up in a respective manner and share his ideas there would be a positive effect on the entire system. If he chose to share his ideas he would be role modeling communication and a willingness to put himself in a potentially vulnerable position. It did not matter if his ideas were accepted or not -- one of the systemic problems was poor communication -- his behavior would have a direct impact on the entire organization. Such contributions are not always ground breaking achievements, yet still produce systemic change.

As a facilitator it is of extreme importance to continually apply systems theory throughout the process. The sooner the individual participants see their behavior as organic to the process of change, the sooner they will be able to carry out the desired changes as an organization.

Conclusion

Systems Theory is not something that is understood overnight. It has taken me years of studying and experience to begin to fully comprehend the implications of systems theory on our personal and professional lives. When one becomes a Systems Thinker by nature they immediately are challenged by others to explain the sometimes misunderstood interpretations of Systems thinking. It requires someone to see both the trees **in** the forest as well as the forest **itself.** One view or the other is not really effective by itself -- especially if one is trying to bring about change.

Systems thinking can change how we go about being an experiential educator for the rest of our careers. It can be the seed for change that becomes the powerful tool for changing our perspectives on how we conduct our lives, our businesses, our government, our social responsibilities to our communities, our country, and our globe.

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Biography

Tim Reed has a B.A. from Prescott College, and is working toward his M.S. at Aurora University. He has been facilitating professionally for five years, and most recently began application towards organizational development. This work is the result of his work with a 400-personnel law enforcement agency.

Systems Theory and Experiential Education: Synthesis for Change
Tim Reed

Practical Application Handout

Systemic Assessment

1. Past and Present -- self-evaluation of areas for improvement as an organization

2. Identify Systemic Problems and Bias' -- The problems are easy -- everyone can point to something they "don't like" about how an organization functions. The bias' are sometimes best described as blind spots inherent to the organization that will effect the decisions made on a day to day basis. Stress that bias' are not inherently "good" or "bad", simply attitudes, behaviors, and ways of doing things that may or may not inhibit the desired changes in an organization. This is key to helping your clients become comfortable in applying Systems Thinking on their own.

3. Identify the future goals -- At this point the facilitator enters into a standard goal setting session, with the group generating goals. What has happened is that the group has now given itself a realistic systems analysis -- an assessment that helps allow them to "observe" their own system a bit more objectively than their emotional investment to the system would normally allow.

4. Design a specific component into any future training to address the systemic problems and bias' identified.

In carrying out a training:

Consistently reinforce the idea of systems thinking -- this can become especially useful in addressing someone's behaviors that **appears** to adversely affect the group, (e.g. "You are part of this system, and your behavior on a one-to-one level has a direct impact to this system"). It is also useful in allowing people to look at a their role in a group, i.e. "if there is a person in my group who continually makes "poor" decisions, what am **I doing** to allow this person to continue that behavior?" Systems theory allows **no blame** to any individual, yet holds **all** responsible to the groups functioning.

LIVING INSIDE OR OUTSIDE NATURE?

Gunnar Repp
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Abstract
My intention is to present a theoretical approach to *"Friluftsliv"*, Outdoor Life as Nature Life, which is one possible way of harmonizing our lifestyles and culture to Nature, as well as making people feel at home in Nature. This implies a reflection on values, goals and important bodies of knowledge concerning Man, Nature and Society.

As an introduction I invite you to consider the role of the model, the (good) example. What function does it serve? And who deserves such a position? This may be seen as a rather general approach to the problem, and a difficult question to answer. However, let me be somewhat more specific. Based on the assumption that we have a common interest in using and experiencing Nature, we may ask ourselves if the following persons could serve as good models for future generations: The natural philosopher H.D. Thoreau; one of the founders of Sierra Club, J. Muir; the scout movement pioneers R. Baden-Powell and E. Thompson Seton. Or perhaps even people like C. Columbus, Henriette d'Angeville, R. Messner, E. Hillary, R. Amundsen or T. Heyerdahl?

I am concerned with the thinking and consideration prior to the selection of the names mentioned, whether we are reflective in our personal relationship with Nature about what we choose to impart to others, as well as the method we apply in doing so. We need certain ideas and goals as a basis before selecting the content and modes of information. These are well-known didactic manners of speaking. They are also relevant when it comes to looking at Nature as a classroom and arena for upbringing. We need to have a specific intention of what we do in Nature, both as private individuals and also as professional teachers, guides, instructors, etc. Why do we want other people to experience and get acquainted with Nature? Is it because of the unique experiences they may get? Is it in order to teach them how to survive in Nature, or to show them how to protect the environment? Perhaps it is as simple as making them enjoy and treasure Nature.

As a summary we may attempt an answer by saying that a basic set of values can be formulated, which gives a direction for *"friluftslivet"*. It is mainly on these ideas that my lecture is based. This is a set of values which might lead to an assessment of the aforementioned persons as models for *"friluftslivet"*. However, there will not be sufficient time for this process, even if it may be of interest. Nevertheless, I take the liberty of stating the fact that not every name would come out a winner.

For my starting point, I would rather choose one person who was not mentioned above: The scientist, polar explorer, philanthropist, politician, sportsman, writer and artist Fridtjof Nansen (1861-1930). When it comes to finding good models in Norwegian *"friluftsliv"*, Fridtjof Nansen occupies a central position, largely because he made daring expeditions into unknown territories. In 1888 he gained world-wide fame before the age of 30 for having crossed Greenland on skis. From an early age he had gained experience on numerous and long hikes in forests and mountains, in summer and winter.

However, before we look into his set of values and views on *"friluftslivet"*, I wish to take a quick glance at *"friluftslivet"* after Fridtjof Nansen. Although life in Nature has been part of everyday life ever since, noticeable changes took place in the 60s and 70s. Internationally we speak of the third green wave. Nationally we experienced a development of what we may call "sub cultures": Groups of young people who formed communities based on their own norms and values with attitudes related to the growing ecological consciousness. A few other supporters of these ideas became important, both through their own engagement and by their presence in media. I will mention the philosophers Arne Ness, Sigmund Kvaly, and Peter Wessel Zapffe. Another name requires special attention: The chemical engineer Nils Faarlund, who "jumped off" a promising career in order to establish his own "mountain school", and later worked for a more reflective *"friluftsliv"* based on deep-ecological thoughts and ideas.

So much for background and history. However, I will advise those interested to read the book "Wisdom in the Open Air", edited by Peter Reed and David Rothenberg (1993), a book which contains valuable knowledge on *"friluftslivet"* and the development of the environment movement in Norway.

Why do I want to focus fairly strongly on Nansen? In a four-year research of "*friluftslivet*" I apply him as the starting point for a comprehensive knowledge-sociological study of "*friluftsliv*" values. From my point of view, what is important and most interesting, is the wide perspective that Nansen applies – both practically and theoretically -- to that of being in Nature. In a way he created a new "*friluftsliv*" by being the instigator of what we may call the cognitive part of "*friluftslivet*", at the same time as he enjoyed a safe base in the practical. When he is to be read and studied, he needs to be placed historically and in the correct context. We assume that he was both influenced by, as well as being an influence on "the second green wave". This wave took place in the period 1890-1920.[1]

Moreover, I see Nansen and "*friluftslivet*" as significant since the motto for this conference is "Seeds for Change". Nansen stands out as one who, through his life and works, was both innovative and critical. As early as almost 100 years ago Nansen wrote that modern time leads to a superficial rush with little time for reflection and immersion. Man no longer has time or room for the greatest thing in life: finding your own self. This results in a bleak character and reduced sincerity, lack of originality and a failing ability to immerse oneself in the problems. There is a need for solitude and time for reflection in order to find oneself.

It is vital to underline that with Nansen as the basis for a discussion on man's relationship with Nature, it is not only a question of the cognitive and the theoretical. He himself praised action and emphasized experience both in learning and upbringing. He made the doctrine of "the immortal Carlyle" his own, and rephrased it in this way: "Experience takes a frightfully high toll, but it teaches like nobody else."[2] He emphasized that :

- *Human beings are not critical enough of their own ways of thinking and points of view.
- *By being more willing to learn from others, we could have made life easier for ourselves.
- *It is only our own experience that will convince us that other people may be right.
- *The true wisdom of life we will have to discover ourselves.
- *What we learn from our own experience has far greater value than what we learn from others, especially because we learn to make our own experience and acquire knowledge from this.
- *It is vital not to fear " .... venturing rough seas... ", as this may prove an interesting voyage.
- *It is the young who are to find new solutions and new answers where experience has demonstrated that those already tested have proved inadequate.

Perhaps we are not willing to accept this point of departure since the consequence of thinking is likely to cause many to be "shipwrecked", to lose. It seems that Nansen, without further ado, is willing to accept that this is so. And that it is a positive thing because "...then there will be more for you to do, those of you who are made of the right stuff".[3] Is this what is called "elitist thinking"? Should we make room for this in "*friluftslivet*"? What about "*friluftslivet*" and sports: What do they have in common? Should competition, facilities, standardization and rules also be part of "*friluftslivet*"?

Perhaps conquering the natural forces, "mastering the runs and rapids", and climbing the peaks ought to be the ultimate goals? The opportunity of meeting challenges and realizing one's potentials is, after all, of vital importance, isn't it?

Referring to these issues, summarized above, I would like to come back to them in more detail and hopefully present some possible answers. Here I will seize the opportunity to suggest other angles which may serve as a starting point for discussions on values, man and Nature.

Not too many generations ago, most Norwegians took the step from a "close to nature" form of living to an urban and "technological" way of living. Hence, certain people today take into consideration two forms of "*friluftsliv*": Rural "*friluftsliv*" and urban "*friluftsliv*". In the mid 19th century influence from abroad began to gain significance, so that English climbing traditions began to have an impact on Norwegian mountaineering. Furthermore, tourism and more leisure time gradually made for a change in the use of Nature. Consequences of Romanticism have also been included in accounting for this pattern.

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[1] The term "green wave" is here borrowed from H.Eichberg and E.Jespersen's book from 1986 **De gr¨nne b¨lger. TrÊk af natur-og friluftslivets historie**. It refers to three green waves.

[2] A quotation from the famous speech he gave at the inauguration as Lord Rector at St. Andrew's University, Scotland in 1926, and which he called *"Eventyrlyst"* (Spirit of Adventure).

[3] See "Eventyrlyst", p. 8. (Cf note 2)

In actual fact, there has been a strong need for a definition and clarification of the phenomenon *"friluftsliv"*. Discussions on the use of staying in Nature and at outdoor pursuit centres as part of the training and upbringing have been met with a certain acceptance, parallel to the fact that the authorities have seen both the assets of *"friluftslivet"*, as well as the need for a certain guidance and regulation. A kind of institutionalization has taken place. This has gone hand-in-hand with a process of making *"friluftsliv"* more academic and professional. Universities and colleges now offer courses in *"friluftsliv"*. This development gives rise to the question: What is it that legitimizes this process? How can we explain such an upgrading of Nature's role in management, upbringing and education?

The causes may be partly of pragmatic, partly of discursive character. Making this field more academic, as well as emphasizing the totality and the ecological part of it, has led to questions about the role of *"friluftsliv"* in research work. If there is general agreement that making *"friluftsliv"* academic is an advantage, or at least that it is here to stay, we are nevertheless left with the problem of what sort of knowledge to seek and what kind of methods to apply. This is a problem that leads us straight on to the well-known discussion about scientific points of view and the consequences of positivist research models. Without starting a heated debate on philosophical views and ethics of research, it is still relevant to state the fact that there are numerous questions about man's relationship with Nature which call for an answer. And furthermore: That man with his knowledge of natural science has exploited Nature rather than having worked out a balanced form of cultivation. Some people claim that natural science has served as a tool for man whose main concern has been profit and consumption. Yes, technology even erects walls between man and Nature, preventing us from returning to where we belong.[4] I will base a discussion about "friluftsliv" values on the following three statements on "friluftslivet":

- It is grounded on a specific view on Nature, giving the premises for this particular view on "friluftsliv".
- It has its own specific value.
- It can be regarded as a means.

Various characteristics of practising *"friluftsliv"*:
- There is a simple way of living in Nature. This implies such things as: The application of simple equipment, shelter and housing. A minimum of technical and motorized means of transport.
- Attitudes that acknowledge "performance according to ability", and "the way is the goal"; a will to participate and to share responsibility; a will and a way to practise environment friendliness in Nature.
- One aim is a surplus kind of life - physical as well as mental.
- A yearning for variety and totality instead of specialization.
- The element of competition has little or no significance.
- Participation in Nature's rhythm, in ecological harmony.

Various characteristics of the teaching of *"friluftsliv"*:

a. One attempts to help the students or course participants to acquire:
- Widened experience of the variety and the richness in Nature through adventures and challenges for the whole human being: both in practice and in theory, at the physical as well as the mental level. In the company of others, as well as in solitude. In meeting with life, shapes and moods.
- A greater capacity for creating and exerting an influence on variety and quality, and being able to set or stretch limits. This again will make a basis for:
- Self-realization and personal development. Widening of experience, abilities and knowledge. Exercising real security through further experience and better knowledge about Nature.
- Skills in dealing with Nature and knowledge about Nature. Experiencing rhythm and order and an understanding of the harmony and the unity in Nature.
- The ability to live profitably in Nature but with simple means.
- The attitude of hiking according to own capacity.
- The pleasure of mastery, of being able to, of knowing how to.
- "The way is the goal" attitudes.

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[4] The message in many parts of Nils Faarlund's writings. Here I refer to the article "*Friluftsliv* - a way home" in Dahle: Nature - The True Home of Culture (1994)

- A *"friluftsliv"* which is also an aim in itself, through all the components which are part of it: Experiences, nearness to Nature, company of fellow men, solitude, unity, variety, rhythms, changes in mood, beauty, challenges, the unknown and the unspoiled.

b. What follows is characteristic of the working method:

- Peace and time for immersion; having the opportunity to spend some time in Nature. Nevertheless, better to have frequent and shorter stays than longer and more seldom ones.
- Use of close Nature wherever possible.
- Environment friendly transportation. Reduce motorized traffic to a minimum.
- Use of simple remedies.
- An open mind for integration of subjects -- variety rather than specialization.
- Problem related approach.
- Emphasis on experience. Participation and responsibility rather than the role of spectator or listener.
- A group size adjusted to the environment the group is to use, and to the changes and situations that may arise.
- Emphasis on evaluation of premises -- both as individuals and as a group -- in relation to alternative hikes, routes, and the demands Nature may represent.
- Use of experience, knowledge, and abilities of the group. This will mean a composition of heterogeneous groups, where group division is relevant.
- Guidance and an approach with as little element of competition as possible.
- Ecological action. This will, for instance, imply emphasis on track-free traffic, and a choice of routes that will prevent unnecessary disturbance of animal life.

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Biography

Gunnar Repp is currently at Volda College in Norway. He wishes to stress that "a very important part of my qualifications for a presentation on my topic is of a less formal character: For a period of about 30 years I've had the pleasure and the privilege of being on central arenas here important questions concerning relations between human beings and nature through *friluftsliv* has been discussed...."

DEVELOPING AND MAINTAINING EMOTIONAL SAFETY IN GROUPS: TASKS FOR THE LEADER AND NEEDS OF THE GROUP MEMBERS

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Abstract
This presentation will help leaders address emotional safety in their groups. Presenters use activities, examples, discussion and lecture to address specific interventions for groups (team building to psychotherapy). Topics include: selection and preparation, group norms, developmental stages and needs, co-leaders, scapegoating, limit setting, and confrontation.

Developing and maintaining a "working level" of emotional safety is fundamental to healthy group development. Emotional safety declines to the extent that individuals persistently speak or act disrespectfully, violate trust, norms, privacy, or confidentiality, form excluding coalitions, or engage in "unfair" or destructive practices such as scapegoating or marginalizing of certain individuals, or monopolization of group resources. Ironically, we have observed an all too common experience of leaders in what were meant to be "fun groups" in which an intense emotional reaction is presented by an individual or subgroup for which no one felt prepared. As a result, group members have become caught up in complex, intense emotions and alliances about which no one felt safe enough to talk. Concern with emotional safety has been observed repeatedly in all the groups with which we have worked. It is appropriate that emotional safety is gaining greater attention in the discussions of those who conduct adventure groups of all kinds. For at the outset and throughout the "lives" of our groups, facilitators are challenged to actively address group members concerns for emotional safety. Groups will not obtain the expected progress without attention to this task.

Actual and perceived risk
Providing for an adequate level of physical safety has been understood as an essential part of our professional responsibility given the methods we have chosen for eliciting growth and change, e.g., experiential and adventure. As a result, questions of actual and perceived risk have been emphasized by ethical practitioners in our adventure and activity-based group practices. Activity-based/adventure facilitators have generally taken a considered and respectful position in which we do not claim to guarantee safety, i.e., zero risk, but we do take every reasonable opportunity to minimize actual risk and make every effort to obtain informed consent and provide choices about risks that are not controlled.

It is generally believed that perceived risks make essential contributions to the effectiveness of many of the activities; participants face challenges and take actions, they face risks and test themselves. Over time it has increasingly been acknowledged that the growth that we intend to support derives at least as much or more from the participants' process of choosing as from the attempt at the challenge itself. Indeed, an individual's decision not to attempt an activity can be an important step for an individual. That group must then absorb the meaning and consequences of an individual's differentiation from the mass. This moves one into an arena of safety that educators and therapists understand as involving choice and coercion. Ethical leaders are expected to foster permission, to remind participants that they have a choice in the challenges that they undertake. We set contracts for, promote, and model normative behaviors that we intend to result in an experience of respect among individuals. We hope to create a safe framework within which people can learn and grow. Even as we actively strive to increase the sense of emotional safety in our groups, we know that in the realm of the inter- and intra-personal, distinctions between perceived risks and actual risks are not easily sorted out. A perceived threat to emotional safety constitutes an actual threat. If I do not feel safe in my group to say or do what I want to do, then there is real danger. This is true whether or not others in the group experience this danger.

Developing emotional safety. Concern about emotional safety is exhibited or expressed in many ways in all groups; this is true for psychotherapy groups, for activity-based education or recreation groups, and even for professional work teams. The developmental stage of the group and the developmental levels of the group members determine what aspects of emotional safety present themselves. The extent to which members of a group are able to take developmentally appropriate responsibility and are willing to work to resolve their concerns with emotional safety is a key predictor of group success and individual growth. In order to maximize emotional safety, leader/facilitators set contracts, make agreements, encourage openness, support privacy and encourage normative behaviors. A group is given these tasks to the extent that they are developmentally able to solve them. It remains the group leaders responsibility to provide those structures the group is unable to provide for themselves. Despite our good efforts, fundamental concerns about emotional safety are always alive and well in the life of the group. Emotional safety is always limited due to perceptions (and projections) of danger and threat which result from past experiences (or lack of experience) of individuals in the group. Group members experience various fears including fearing they will be unable to restrain the impulse to attack others; fears of being overwhelmed by the regressive pull of the group process; fear of being alone, unaligned or becoming the scapegoat. Perceptions of anger and risk in a group setting are unavoidable. Questions, if put into words, could include: "Is it safe to be "me" here; will I be respected and accepted; does anyone see things or feel the way I do; what if I make a mistake or fail; am I (or is my group) normal; who will protect me if I offend someone; who will help me contain my aggressive feelings and actions; who could like me, love me; If they really knew me, they would not accept me; does this group have what I need; can the leaders keep me from harming others or others from harming me?" And so on. The way we initially structure groups can enhance or inhibit individuals' readiness and likelihood of working on issues related to safety. As the group proceeds, the leaders' subsequent interventions and interpretations help maintain or allow safety to erode.

Presenters use their training and experience with process, activity-based, and ropes challenge course groups with adolescent outpatient treatment groups, adult team building work groups, and multi-family groups as well as formal training in group process to address participants' questions. Consistent with the theme of the conference, we have found that without emotional safety, positive growth is limited and the potential for doing harm increases. Emotional safety is a critical resource for effective group work.

The goal and objectives of this workshop are as follows:

The Goal: Group leaders who complete this workshop will be more effective in facilitating the development of emotional safety in their groups.

Objective A: Participants will be able to list fundamental structures related to development and maintenance of emotional safety including:

(1) clarity about the purpose of a given group (including what the group is not able to provide);
(2) setting clear and explicit criteria for screening and selection into and removal from group;
(3) setting norms and expectations for behaviors and basic rights of respect and fairness;
(4) confidentiality and its limits;
(5) issues of choice and expectations especially as related to participation, honesty and privacy;
(6) assessment of each individual's tolerance and capacity to benefit from a group approach;
(7) developing a group posture towards the event of strong emotions.

Objective B: Participants will be able to identify expectable threats to emotional safety that are likely to result from features of the group, the leaders, and the group-leader interactions. These expectable threats include but are not limited to demographics (age, ethnicity, gender), group size, co-leader dynamics, differences in ability or maturity, uncertain boundaries, violations of confidence, interactions outside of group and/or "mating", regressive forces of groups, domineering, destructively angry, impulsive, and/or anxious members, and history.

Objective C: Participants will enhance their ability to support and address threats to emotional safety as they emerge during the group process. These tools include interpretations, and interventions for moderating regression; identifying, intervening in and interpreting scapegoating; name calling; marginalization, acting out; silences; etc.

Biography

Mary Reyes, M.Ed., LPC is a staff therapist at the Austin Child Guidance Center of Austin, Texas. She has extensive experience using traditional modes of individual and group psychotherapy as well as activity-based approaches (including games and Ropes Challenge Course) to treatment with populations including children, adolescents, families, and adults as well as training with community groups, schools and governmental agencies. ACGC was established in 1951 as a private non-profit, mental health center with a multidisciplinary team approach for providing comprehensive outpatient treatment for children (up to the age of 18 years) who are displaying emotional and behavioral disorders. ACGC's services include: psychological and psychiatric assessments; educational and psychological consultation; individual/family/group treatment; consultation and training; team building and referrals. ACGC is "Accredited With Commendation" by the Joint Commission on Accreditation of Healthcare Organizations (JCAHO).

LET'S GET REAL: VALUE-ADDED INTEGRATION OF SERVICE INTO EBTD PROGRAMMING

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Abstract
Hands-on community service projects as integrated components of EBTD programming provide faster, better learning than traditional training techniques. Service Programming reinforces traditional adventure learning and experiential learning models, shortens learning cycle times and strengthens learning transference while providing opportunities for corporations to effect social change.

Service Programming results in increased bottom-line organizational profitability, through improved team and individual performance, enhanced employee loyalty and commitment and increased participant willingness to learn core competencies.

As an example of successful Service Programming, we will highlight Executive Edge Inc.'s "Team-Building for Humanity" program and its partnership with Greater Cleveland Habitat for Humanity.

Organizations that want to survive into the 21st Century, according to Margaret Wheatley, author of Leadership in the New Science, will learn to respond quickly and change constantly, while maintaining a clear and consistent alignment with their organizational "identity" (Vision, Values, Purpose, and Core Competencies). They will adopt a Systems approach, and even welcome acceptable levels of chaos as natural consequences of growth and change. And these successful enterprises will employ visionaries who agree with and are committed to the organizational identity, knowing in their hearts that the organization's purpose is somehow connected to their own life purpose.

Margaret Wheatley, Peter Senge and Stephen Covey, among others, all confirm the need for meaningful work that connects employees to their organizations through a common purpose. As Experience-Based Training and Development (EBTD) practitioners, we can safely say that we have the tools to create more profound and long-term learning than traditional methods. But are we delivering programs in line with today's corporate needs? And is our field able to respond, change and survive into the 21st Century?

Hands-on community service projects as integrated components of EBTD programming strengthen traditional adventure learning models by providing "real life" opportunities to effect social change, thereby improving employee commitment to the organization's identity, and increasing participant willingness to learn core competencies. Service Programming also allows corporate clients to significantly impact their local community, while promoting quality education designed to meet team and organizational goals. As an example of successful Service Programming, we will highlight Executive Edge, Inc.'s "Team-Building for Humanity" program and its partnership with Greater Cleveland Habitat for Humanity.

Service Programming, as presented by Executive Edge, supplements the most effective aspects of adventure/action learning models. Programs include an up front needs analysis and valid pre- and post-program assessment instruments, large group activities (including initiatives and low/high elements), individual and team simulations, 360° feedback, skills practice, and a formal action plan at closure, all with professional facilitation.

What sets these programs apart from traditional EBTD is the addition of a "real life" service project as a major program component. The service component increases the level of "real risk" since the outcome not only affects immediate team members, but also the lives of other people, and possibly the reputation of the organization in the local community. In addition, Service Programming provides a meaningful connection between the organization's identity and community values. The shared experience of doing tangible things to improve others' lives, and the physical, permanent evidence of the team's success transfer directly to the workplace, delivering fast learning with long-term retention while creating a profound atmosphere of goodwill and team commitment.

The Importance of Sequencing and Initiatives
In the workplace, there is a tendency for individuals and teams to focus on task accomplishment at the expense of process. In the rush to successfully complete a task, teams easily lose awareness of their process, and encounter major obstacles to effective teamwork, creativity, and productivity. The most successful teams know that disciplined, formal inquiry into interpersonal and team processes is essential for maximizing team performance and effectiveness. They know that the key to continuous improvement is a balance between task accomplishment and process orientation.

In traditional EBTD programming, natural "process breaks" are part of the structure. Many initiatives last less then an hour, so it is easy to debrief between activities. As well, if the group fixates on an issue or runs past schedule, the facilitator can cut one or two group initiatives to make up time. In Service Programming there are no natural process breaks during the service component, and participants tend to resent the facilitator's attempts to bring about a process focus. Forced process breaks are regarded as interruptions of important work that must be accomplished -- an excellent mirror of "task focus" in the workplace. With proper sequencing, Service Programming can help teams learn the skills necessary to facilitate their own process focus while accomplishing pressing tasks. Service Programming also provides continuous self- and team- improvement skills that are transferable to the workplace.

In this context, a sound sequence of events is very important for achieving teamed learning outcomes. The ideal sequence begins with ice-breakers, group initiatives and trust-building activities, then moves to a teamed service project -- during which participants practice the processing skills introduced in the initiatives, and depending on program objectives, finishes with adventure activities (high events, thrills and chills, etc.) that emphasize team and individual success (with strong team support). Efficient use of time and specific goal-setting are important in Service Programming especially when the main focus is to create a successful learning environment. And it is essential to teach and model good meeting skills -- setting time limits, having group memory (recorder), and development norms for team interactions, problem-solving and decision-making issues, to name a few.

Participant Learning
Service Programming increases participant buy-in, and with strong post-course follow-through, can catalyze systemic organizational change. It provides a level playing field for complete participation in "real-life" scenarios, thereby neutralizing the tendency in adventure programming to focus on individual achievement (primarily on challenge course high events), and emphasizing the need for team commitment to a cause. Everyone can contribute fully in this part of the programming, including people who may be flagged for cardiac and medical problems on traditional outdoor/adventure courses.

The integration of service also increases the participant's willingness to learn new competencies, and provides a clear connection to meaningful work that is immediately transferable to the workplace. In "7 Keys to Successful Change", Clay Carr reminds change initiators to focus on three questions that usually concern those individuals (employees) who are expected to change:

1. Is this change a burden or a challenge?
2. Is the change clear, worthwhile and real?
3. Will the benefits of the change begin to appear quickly?

Take, for example, the organization that chooses to implement Total Quality Focus -- a long-term, systemic change requiring complete organizational commitment in order to be effective. If employees participate in Executive Edge's Team-Building for Humanity EBTD program where they learn Total Quality competencies while building a Habitat house for the Smith family (whom they get to know while they're on site), they instantly experience the consequences if their electrical wiring project does not pass building codes -- their poor quality work costs Habitat for Humanity money and the Smith family additional time before they can move into their home. With quality facilitation, this very real experience becomes immediately transferable to the workplace.

Organizational Pragmatism
According to a recent poll by The Walker Group (Indianapolis, IN), 78 percent of consumers currently avoid products or businesses because of negative perceptions about them (Business Ethics 13). People are making choices according to their impression of a company's ethics and practices, and the demand among organizations for a "conscientious" image has increased. The service concept makes an obvious consumer

connection to corporate values and beliefs, not only improving public relations and community good will, but also influencing consumer choice and the organization's bottom-line sales performance.

Service Programming also makes sense in an era of re engineering and downsizing. While adventure models are popular because they challenge people to change, it is sometimes difficult to justify the time and money for what can be perceived as "jumping out of trees" when 1000 people were recently laid off. Providing service to the community while training is an extension of the adventure model, and a practical alternative for corporate decision-makers who sign the checks. In addition, these programs can possibly be financed from two budgets within an organization -- Training & Development and Charitable Contributions.

Conclusion

> *As the vice president of a huge multinational corporation once observed, "When business growth and personal growth come together through work, and an organization has a clear, common sense of purpose, the results will be awesome."*
>
> Nicola Phillips, Managing International Teams 38

Today's organizations demand more from the EBTD field, and Service Programming responds by integrating value-added "real" experiences to traditional adventure learning models. Performing service makes more sense to some corporate decision-makers than playing "games in the woods". As well, the "real life" quality of Service Programming creates a perfect workplace mirror of task vs. process focus. Thus, Service Programming delivers quality, isomorphic learning that transfers directly to the workplace. From the pragmatic perspective, "enlightened" companies are increasingly popular with consumers, and organizations may derive opportunity benefits in the form of increased community goodwill and even free publicity.

The altruistic aspects of Service Programming make a direct connection from the organization to the community, bringing the organization's identity closer to the employee's life purpose. Not only are client employee development needs met, but the team leaves a permanent monument of their success -- a playground for inner city youth, a home for a low income family or a cleaner urban environment for future generations. This is in stark contrast to the string and boards that get stored away at the end of the day.

Biography

Miriam Ricketts is Vice President of Executive Edge, Inc. She has an M.A from Johns Hopkins University (Management). She has been a provider of Corporate Experiential Training since 1992, and has been an experiential educator since 1983.

James Willis is the President of Executive Edge, Inc. He has a degree from the American Graduate School of International Management and International Marketing. He has been an experiential educator since 1976.

BRAIN GYM:
THE WHOLE BRAIN STRESS-FREE WAY TO GERMAINATE AND CULTIVATE SEEDS FOR CHANGE

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Abstract

Brain Gym/Edu-Kinesthetics (Edu-K) is a practical and dynamic approach to learning. Brain Gym uses simple movements to integrate the left and right brain functions. When action originates from whole brain balance, the body's natural learning abilities are revitalized and performance becomes easy and effortless. An integrated system increases self confidence and maximizes mental, physical and creative abilities.

In Brain Gym you learn 10 simple but effective movements that allow you to let go of stress, anxiety and limitation, while learning and changing by stimulating the brain. Brain Gym participants and clients gain access to their "Whole Integrated Brain" making it easier to make decisions, changes, learn and teach.

Brain Gym makes learning easier

In Edu-K, when brain function is balanced, we say the brain is "switched-on". In this switched-on state, we feel whole, learning is easy, fulfillment and growth are natural. Sometimes stress or trauma switches us off. In this switched-off state, we use only one group of brain functions at a time.

Stress influences our learning ability, healthy, relationships and attitudes, permeating all our living experiences. When we are switched-off by stress, it may be hard to remember the whole brain way of doing things. It may be difficult to switch ourselves back on.

Brain Gym movements balance the brain by **reducing or eliminating stress.** With Brain Gym we can switch on the brain to maximize our mind/body potential. Using Edu-K/Brain Gym stress is released quickly and easily. This enables us to make positive shifts in attitudes and directions in our lives.

Understanding the way the brain functions became general knowledge with the investigations of Sperry and Ornstein in the late 1960's (Sperry received the Nobel Prize for his work on brain waves and specialization of hemispheric function). Sperry and Ornstein emphasized that the brain has two hemispheres, left and right, which are joined by a bundle of nerve fibers called the corpus callosum. The left hemisphere controls the right eye, ear, hand and foot, while the right controls the left eye, ear, hand and foot.

According to the Edu-K model of the brain (based on Sperry and Ornstein's work), academic functions are usually housed in the left hemisphere. Here information is processed logically, analytically and sequentially (one step at a time). All the little details are noticed. We use this "analytic" hemisphere for arithmetic and expressive language skills. Auditory skills such as language decoding are also a part of this cluster of functions. In an unintegrated state, this area of the brain is often referred to as the "try" brain by Edu-K specialists. Typical statements made of the switched off brain include, "I'll try to be on time, I must try to please others, I demand attention," etc.... When we use the whole brain thinking, our intentions change. Statements like "I'll do my best to be on time, I am in charge of my own life and I take responsibility," lead to self-empowerment and success.

The reflex or "gestalt" brain (usually housed in the right hemisphere) sees the big picture and regulates spatial perception and vision. This is the receptive brain, able to absorb and store sensory information. However, without the expressive analytic brain, the gestalt brain is unable to access information and connect it with personal experience. Edu-K practitioners believe that much of what is attributed to the right brain is actually whole brain functioning.

In the 1970's, while researching ways to help dyslexic individuals, Paul E. Dennison, Ph.D., began to develop the system now called Educational Kinesiology, Edu-Kinesthetics or Edu-K. Dennison created tools for learning by combining techniques and information from language and motor development, brain research, acupressure, applied kinesiology, yoga, developmental optometry and brain research.

From his research came Dennison Laterality Repatterning and Brain Gym, a system of specific movement activities which integrate the analytic and gestalt brains into a functioning whole.

Brain Gym exercises enhance all other teaching methods, making learning optimally effective. Edu-K/Brain Gym is being used in hundreds of schools in the U.S, Canada, Europe, Australia, and Russia.

This introductory workshop highlights 10 of the 23 beginning Brain Gym movements. You will learn them and gain a kinesthetic, auditory and visual appreciation for the shifts and changes they allow an individual by experiencing them yourself. These ten movements will emphasize some of the **Midline Movements** and **Energy Exercises** from Brain Gym.

The Midline **Movements** focus on the skills necessary for easy lateral (left/right) movement across the midline of the body. The vertical midline of the body is the necessary reference for all lateral skills. The midfield (first defined by Dr. Dennison) is the area where the left and right visual fields overlap, requiring the paired eyes and all of the reciprocating muscles to work so well as a team that the two eyes function as one. Development of lateral skills is essential to one's growing autonomy. It is also a prerequisite for whole body coordination and ease of learning in the near visual area.

Learners of all ages may not be developmentally switched-on for the lateral, two dimensional skills of near focal work. Sometimes someone is coordinated for play or sports activities (involving a three dimensional reality and demanding binocular vision only beyond hand's distance) yet switched-off for using two eyes, ears, hands, and brain hemispheres in the near space required for reading, writing, and all fine motor coordination. Others may show coordination for academic skills or near focal activities, yet are switched-off for the whole body coordination on the playing field. Midline Movements facilitate completion of developmental skills.

Cross Crawl: Cross Crawl activates both brain hemispheres simultaneously. It activates the brain for using visual,-auditory and kinesthetic abilities. This improves listening, writing and comprehension.

Double Doodle: Double Doodle is a bilateral drawing activity which establishes direction and orientation in space and relative to the body. It assists in developing writing skills and the ability to follow directions.

Lazy Eights: Lazy Eights integrate the left and right visual fields. This increases left and right hemispheric integration and improves balance and coordination.

Thinking Caps: Thinking Caps stimulate the reticular formation of the brain to tune out distracting sounds and tune into language. This increases listening, short term memory, thinking abilities, and mental and physical fitness.

The **Edu-K Energy Exercises** in Brain Gym facilitate the flow of electromagnetic energy moving through the body. The human body is one of the most complex of all electrical systems. All visual, auditory or kinesthetic input, in fact all sensory information, is changed into electrical signals and passed to the brain along nerve fibers. The body's nervous system depends on these tiny electrical currents to pass messages about sight, sound, touch, taste and smell to the brain. The brain then sends out electrical signals along nerve fibers to tell the visual, auditory, and muscular system how to respond. These currents travel at speeds up to 248 miles per hour. The Energy Exercise help to reestablish neuronal connections between the body and the brain. They support positive electrical and chemical changes which transpire during all mental and physical activities.

Balance Buttons: Balance Buttons balance all areas of the brain. They allow your body to be relaxed and your mind alert. They activate the brain for decision making, concentration and problem solving.

Brain Buttons: Brain Buttons stimulates the kidney acupuncture meridian line. This regulates the firing of neurotransmitters and increases the flow of the body's electromagnetic energy.

Earth Buttons: Earth Buttons are located at the beginning and end points of the central governing acupuncture meridian line. They are directly related to brain stimulation and the relief of mental fatigue. It increases organizing skills, mental alertness and alleviates mental fatigue.

Positive Points: Positive Points stimulate the neurovascular balance points for the stomach meridian. Still, since much stress is held in the abdomen this deactivates the fight or flight response and allows accessibility to a new response to a situation. It increases speaking abilities and organization skill.

Space Buttons: Space Buttons are located at the beginning and end points of the governing meridian and stimulate the brain, spinal column and central nervous system. This increases task focus, motivation and decision making abilities.

Cook's Hook-Up: Cook's Hook-Up was developed by an expert on electromagnetic energy, Wayne Cook. Part One connects all the energy circuits in the body at one time and stimulates the movement of blocked energy, if blocked. Part Two balances and connects the two hemispheres of the brain. This improves self esteem, and comfort levels in new situations.

Some Brain Gym Results

Ellen had difficulty understanding verbal instructions. Feeling so anxious she couldn't concentrate while the instructions were given, she would pretend to understand and figure out what to do later. Although she was able to second-guess much of the time, others were affected when she completed her assignments incorrectly and her work performance was suffering. When she began doing Brain Gym movements while listening to instructions, she found she could understand well, and ask for the clarification she needed at the time.

A doctor who competes in international tennis wanted to improve his game. While doing Brain Gym related to visual tracking, he commented that the could suddenly see in an area of his visual field where he usually had difficulty tracking the ball and his coach had been working with him for many years to improve.

A teacher who works with the learning disabled introduced Brain Gym exercises into her classroom with impressive results. By the end of the second week, most of the children were completing all their planned work on time each day. A child with documented neurological impairment completed all his work for the first time all year, without a strained expression. The teacher also reports greater calm and productivity in her life.

Biography

Cathy River is a Mind Body, and spirit Integration Specialist, certified Educational Kinesiology instructor/therapist, advanced Hypnotherapist and Therapeutic Body Worker. She brings together her unique blend of training, talents and experiences to empower others to become more effective learners. Cathy has spent several years working with both adults and children, facilitating their unique learning processes.

HELPING "TRADITIONAL" GRADUATE STUDENTS TO THINK AND ACT EXPERIENTIALLY

Lewis Roberts, Jr.
Associate Professor, Adult Education, University of New Hampshire, Department of Resource Economics, 314 James Hall, Durham, N.H. 03824 (603) 862-0189

Abstract
Overview of a new course designed to help adult education graduate students from "traditional" liberal arts academic disciplines teach their respective subject matter experientially. Workshop will look at what worked and what did not work and seeks participants' input to improve course effectiveness.

My name is Lewis Roberts. I am a Professor of Adult Education at a **traditional** university in a **traditional** department in a **traditional** graduate school. From my perspective the primary emphasis in graduate education is on the "three R's", not reading, writing and arithmetic -- instead what I call "**Reading, Research,** and **Regurgitation.** I am not a certified ropes course instructor, rock climber or adventure therapist.

I developed this workshop in response to an article by Jack Falvey in the AEE Schools and College Newsletter. Jack noted "of the 108 workshops listed in the conference program of the 22nd Annual AEE International Conference only seven were directed to classroom teachers! Moreover, three of them occurred at the same time. The remaining 101 workshops concerned those involved in adventure/expeditionary activities." I had a similar reaction when I attended my first AEE conference in Vermont the previous year. As a result, last year I developed and taught a new graduate course entitled "Experiential Education" for traditional graduate students based not on the three R's previously noted but on what I like to call the six **x's: Exploration, Experimental, Exhilaration, Exhaustion, Exchange,** and yes, **Experiential.**

One final introductory comment -- How did I become an advocate of experiential education so late in my career? My education was totally traditional: twelve years of liberal arts prep school, undergraduate years at Brown University in English before they restructured the curriculum, masters and doctorate education degrees that centered on research and regurgitation in papers and oral and written exams. The change occurred as a result of the three major jobs I have held: 1. Director of Training in the airlines industry. Education was experiential -- a pilot can only learn to fly safely by doing it! 2. Director of the Thompson School of Applied Science at UNH, a two year college that focuses on "learning by doing," and finally and most influential of all, as Dean of a new college of the University called the University of New Hampshire at Manchester whose central mission is to serve **nontraditional** students who I quickly found out do not respond to lectures, research, regurgitation unless their personal life experiences are incorporated into the learning process. Thus, when I returned to teaching two years ago it was with a totally new perspective on what teaching and learning is all about. Fortunately on the Durham campus, I found mentors like Scott Wurdinger, Dave Lockhart, Mike Bass, Pam McPhee, Dennis Meadows and Dan Garvey who were willing to help me with my "AHA" or paradigm shift.

What I would like to share with you today are my **reflections** on the experiential experimental course I developed and taught last semester. What worked and what didn't. We will also try an experiential exercise that hopefully will give you a flavor of what transpired.

The class consisted of ten masters degree students in English, Nutrition, Animal Science, Accounting, Horticulture, Political Science and Psychology. Most were married with children and attending graduate school part-time. Most plan to teach in community colleges, Cooperative Extension, adult education or industry.

The Course

After a "garage sale" introduction exercise, the students were presented with a traditional course outline (attachment A). They then reflected on the course outline using the face chart (attachment B). Most of the students focused on the "determined", "frightened", "angry", and "confident" faces. Then the traditional course outline was ripped up and the real course outline (attachment C) was passed out! Concerning the course outline three major points.

(1) Other than Dewey, it was necessary to use excellent but expensive international texts. The rest of the world is ahead of us in experiential education in areas other than adventure, and therapeutic based activities.
(2) Every class incorporated reflecting journaling and experiential activities.
(3) Every student was responsible for developing and presenting an experiential module in their respective academic disciplines. Examples include:
  (a) *English* -- writing poetry exercise. *Nutrition* -- design of a monopoly based board game, and a shopping trip to local grocery store where students had to feed a family of four on $13 a day. *Skills development* -- An auction game. *Accounting* -- income tax audit exercise. *Agriculture* -- soil testing exercise.

The Experiential Activities: Discussion with workshop participants of activities noted on course outline that they were interested in.

My Reflections

- There were too many activities -- Need to allocate more time for reflection.
- Time management was a problem. Classes which were supposed to end at seven often lasted much longer.
- Field trips and guest experts were very beneficial.
- Journaling was where a lot of learning occurred.
- It was hard to give up control of class and take risks but both worked.
- As a faculty member taking the role of student built trust.
- I could not help but feel guilty having fun. My personal experience is that learning is work. I realize now it can also be fun!

Student Reflections

- 'I have become more reflective."
- "I have grown."
- "I have relearned."
- "Real new friends."
- "Experiential Education has been validated."
- "I am exhausted."
- "What an `AHA' experience."
- "I now realize theory can really be applied to applications."
- "Make this course mandatory for all graduate students."

Concluding Workshop Exercise

- *Role:* Teacher/Facilitator -- elementary, High School , two or four year college
- *Subject:* Your choice-- other than things like team building that are usually covered by high and low element adventure based activities.
- *Objective:* Using a potato to get an idea or concept across to another individual without relying on lecture or demonstration, and where the student is involved in the learning process.
- *Planning:* Five minutes
- *Activity:* Five minutes each
- *Reflection/Assessment:* Five minutes

Biography

Lew Roberts has 20 years of experience as an administrator at UNH (Dean, University of New Hampshire at Manchester and Director, Thompson School of Applied Science. For the last three years he has been teaching graduate students in Adult Education. This workshop is based on his experiences helping graduate students teach experientially.

ATTACHMENT A

AOE 796/896D- INVESTIGATIONS

EXPERIENTIAL LEARNING

Syllabus: Fall, 1994

Teacher: Dr. Lewis Roberts, Jr.
314 James Hall

Office Hours:
Wed. 9-10

I. Course Location and Time: James 302AB
Wednesday 4:10 - 7:00 p.m.

II. Texts:

1. John Dewey, Experience and Education, 1938.
2. Boud, Cohen & Walker (ed.), Using Experience for Learning 1993.
3. Weil and McGill (ed.), Making Sense of Experiential Learning, 1993.
4. Kolbinger (ed.), Empowerment through Experiential Learning, 1992.

III. Course Objectives

Students are expected to develop a cohesive and comprehensive understanding of the theory, development and applications of experiential learning. Extensive reading is required and attendance at all lectures is required.

IV. Course Requirements

One four page research proposal	15%
One twenty page research paper	25%
Six unannounced multiple choice quizzes	10%
Midterm exam	15%
Final exam	25%
Lecture attendance	10%
	100%

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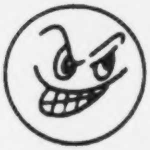
ATTACHMENT B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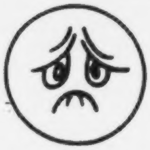
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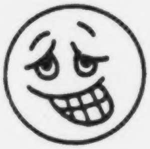
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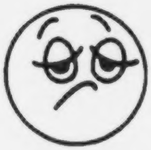
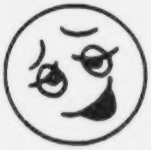

Arrogant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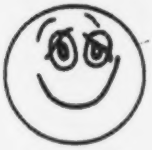
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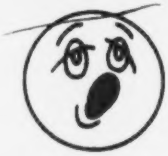
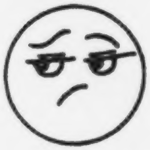

Bored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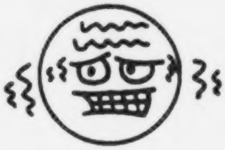
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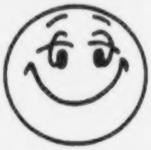
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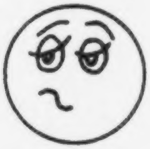
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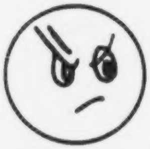
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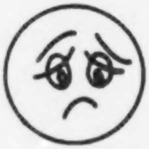
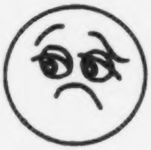
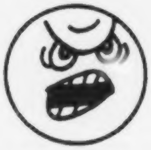

Disappointed


Disbelieving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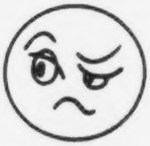
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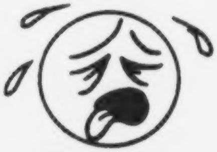
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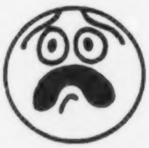
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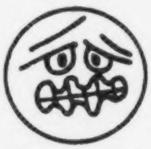
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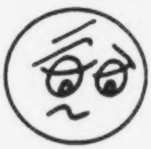
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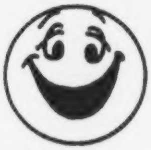
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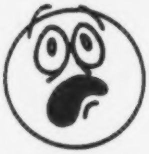
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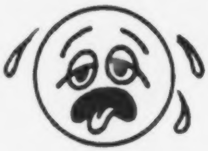
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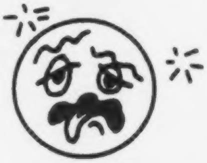
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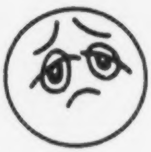
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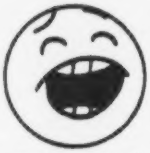
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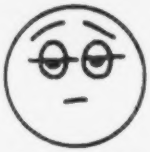
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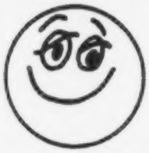
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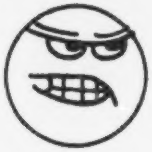
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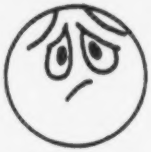
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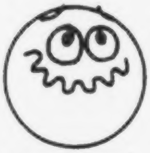
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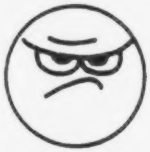
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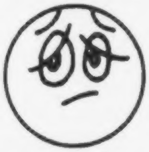
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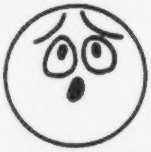
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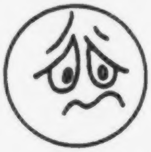
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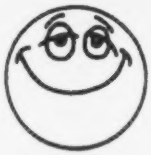
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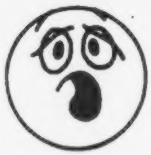
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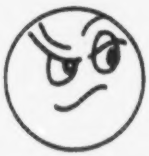
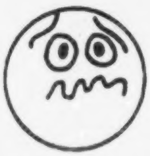

Suspicious


Undecided

Other …

ATTACHMENT C
(3 pages)

AOE 796/896D - INVESTIGATIONS

EXPERIENTIAL LEARNING

Syllabus: Fall, 1994

Facilitator:
Lew Roberts
314 James Hall
Office Phone: 862-0189
Home Phone: 868-7073

Office Hours:
Tues. 4-7 p.m.
Wed. 1-4 p.m.
A.Y.C.

I. Course Location and Time: James 302AB
Wednesday 4:10 - 7:00 p.m.

II. Texts:

1. John Dewey, Experience and Education, 1938.
2. Boud, Cohen & Walker (ed.), Using Experience for Learning 1993.
3. Weil and McGill (ed.), Making Sense of Experiential Learning, 1993.
4. Kolbinger (ed.), Empowerment through Experiential Learning, 1992.
5. A Weekly Journal.

III. Philosophy

1. "To **hear** is to **forget**, to **see** is to **remember**, to **do** is to **understand.** "

2. Experience is the foundation of and the stimulus for learning.

3. Learners actively develop their own experiences within their own social setting and set of values.

4. Learning is a holistic process.

5. Past experience and the role of others influence learning.

6. Learning only takes place when one is "challenged."

7. Experiential learning must be designed, delivered and debriefed.

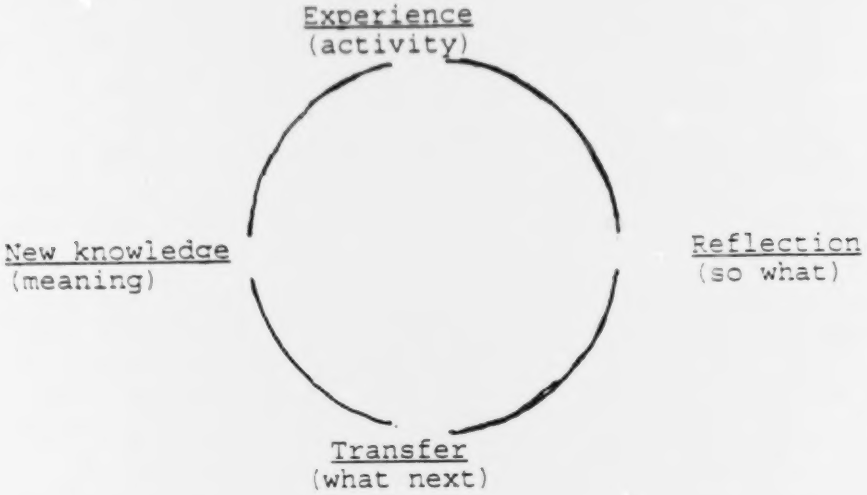
8. "Of the best leaders
the people only know they exist
The next best
they love and praise
They next they fear
and the next they revile

But of the best, when the tasks is accomplished,
their work done.
The people all remark, "we have done it ourselves."

--Lao-Tse
The Book of Tao

IV. Structure

The course will be based on the following adaptation of Kolb's cycle of experiential learning.



The experience stage will focus on activities that can lead to learning. In the reflection stage, we will search for lessons in the experience. In the transfer stage, we will search for applications of those lessons in our everyday lives. We reach new knowledge when we apply the lesson learned and have therefore changed and grown. We then will move on to another experience and the cycle continues for the rest of the semester and hopefully beyond?

V. Content

1. Every student will obtain an understanding of the theory, development, and applications of experiential learning.
2. The principles of "challenge by choice" and "full value contracts" will be utilized.
3. Student learning will be self directed.
4. Learning methodologies emphasized will be group and individual project facilitating, simulations, reflective journaling, reading and class discussions.

VI. Assessment (can be negotiated)

Journal	25%
Project(s) Facilitation	75%

COURSE OUTLINE
(Subject to Revision)

Sept. 7th - **Reading:** Dewey, Experience in Education
Journal: A formal educational event that was experiential
Activity: Group discussion and assessment exercises

Sept. 14th - **Reading:** Using Experience for Learning
Journal: An informal event that was experiential
Activity: Low Initiatives

Sept. 21st - **Journal:** Low element initiatives
Activity: Facilitate with class an article from Using Experience for Learning

Sept. 28th - **Reading:** Making Sense of Experiential Learning pp. xi - 125
Journal: Personal choice
Activity: High Element Initiatives

Oct. 5th - **Reading:** Making Sense of Experiential Learning pp. 125-269
Journal: High element initiatives
Activity: Individual gameing simulations

Oct. 12th - **Reading:** Empowerment through Experiential Learning pp. 11-124
Journal: Simulation experience
Activity: Assessment of prior learning

Oct. 19th - **Reading:** Empowerment through Experiential Learning pp. 125-256
Activity: Facilitate with class an article from Empowerment through Experiential Learning
Journal: An informal learning experience for which you could receive credit

Oct. 25th - **Journal:** Article from Empowerment through Experiential Learning
Activity: Field trip to Merrowvista Education Center

Nov. 2nd - **Journal:** Merrowvista Field Trip Experience
Activity: "Fishbanks", a computer based simualtion

Nov. 8th - Submission of proposal for individual or group experiential learning activity and schedule of conferences

Nov. 16th - **Journal:** "Fishbanks"
Activity: Bridge building exercise

Nov. 30th - **Journal:** Bridge building
Activity: Student presentations

Dec. 7th - **Journal:** Assessment of your presentations
Activity: Student presentations

WOMEN IN THE OUTDOORS: HISTORICAL PERSPECTIVE AND REVIEW OF RESEARCH

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Abstract
Over the past twenty years there has been an increased interest in studying outdoor experiences of women. A historical sketch regarding the way in which outdoor recreation programming has occurred for girls and women, primarily during the last century is provided. An analysis of what research about women in the outdoors tells us is presented and discussed. This workshop combines past and present knowledge, and opens avenues which may help with programming options in the future.

Introduction

The emergence of women's involvement in outdoor and adventure-based programs was due, in part, to the perseverance of a few strong pioneers bringing their experiences to the forefront of the literature and opening doors for others' to follow. The absence of attention traditionally paid to women suggests that men have had greater opportunities. The review of the research will focus on the last twenty years and the historical perspective focuses on the past 100 years. Women have been largely ignored and their participation invisible or over-shadowed by male accomplishments. Evidence indicates that experiences and acceptance have improved over time, and although women's roles in society have changed, many constraints to participation still exist.

Taking women seriously is not merely a matter of justice, it is an issue of common sense. Adventure recreation is as important to quality-of-life for women as it is for men. To leave women at the base camp of a mountain, rather than including them on the trek to the summit, is to lose sight of critical aspects of both social and educational development that are equally important to both females and males. By studying gender dynamics that have occurred, the struggles faced by women, and the choices presented to women, we have gained valuable insights about the changes needed if every woman is to have equal opportunity for outdoor pursuits. As long as a lack of understanding by some women exists and men dominate as leaders and role models, stereotypes will be perpetuated and opportunities limited. This workshop is focused on an increased understanding of women's participation in outdoor recreation and adventure programs as described from a historical as well as research perspective.

Historical Perspective

Women's involvement in sport and outdoor recreation is not new. For many decades, women have gained a sense of empowerment from outdoor activities. Their participation opportunities, however, have been inferior to men's and have resulted in frustration and lessened power and control.

Dating as far back as the 1900s, the "Victorian Ideal" emphasized women's physical weakness, passivity, gentility, obedience to husband, and role as wife and mother. This "ideal" and physical recreation were often anti-thetical to each other. For example, physical activities that occurred in the out of doors often allowed for emotions that conflicted with women's propriety, modesty, and circumspectness.

Early Twentieth Century

The first formal attempts at organized recreation programs for girls occurred at the turn of the century when recreation programming in general became recognized. The suffrage movement made women's rights prominent for the first time in United States history. Despite this, results of a survey conducted in 1910 suggested that girls were less interested in recreation activities, made fewer demands, and received less attention than boys. As a result, a lack of supervision and instruction resulted in a lack of involvement by girls and women. Additionally, facilities and equipment were often not available to girls and women, and the restrictive clothing for modesty and conservative attitudes lacked comfort and practical design necessary for proficiency and enjoyment in outdoor activities.

A debate began almost a century ago about what girls' activities should be like. Many people expressed concern that girls' activities would follow the male model and risk becoming corrupt and exploitive. Paramount for these recreation activities was the hope that they would serve as an educational and constructive force in building qualities of character and citizenship. Outdoor activities were primarily headed by middle- and upper-class women who were determined to break from prescribed gender roles. Results of these efforts were restructured and reshaped social mores that opened up a larger, freer life for women interested in outdoor activities. Women found the values of activities such as mountaineering, canoeing, and exploring to represent, symbolically, the freedom from traditional Victorian roles and a move toward independence and equality.

Women commonly participated in outdoor activities but were often obscured in the literature by the exploits of male colleagues, by their relegation to a helpmate role, or by the achievements being questioned or trivialized. Historically, women have been invisible in outdoor pursuits and/or inaccurately depicted because of the incompatibility between traditional perceptions about women's roles and women's participation in outdoor activities. Activities that were encouraged for girls were those that would make them good citizens, work well in groups, make civic contributions, be an intelligent and informed guide for children, and be resourceful and happy in using their time.

Leadership of the activities was another visible issue during this time. If girls and women were to have the best activity experiences, they needed good leadership, preferably from female leaders. Having women leaders was thought to be the best way to avoid exploitation of girls.

Mid-Century Activity

The Depression was a time for prosperity for recreation programs and facility development in the United States, but not for girls and women. A backlash occurred that reinforced the notion that the primary vocation for girls was marriage and motherhood. The implicit assumption was that girls and women needed guidance to ensure that their social roles were reflected in their recreation.

The 1930s also saw the emergence of the co-educational recreation movement. Until that time, most sports and many outdoor activities had been single sex, but programmers began to offer more activities for women and men together.

After World War II little was written about recreation programming for girls and women. It was believed that recreation had become an actuality for women -- and, women were now interested in their own personal recreation and not just their children's. A turning point was reached with the publishing of *The Feminine Mystique* that described the boredom and unhappiness of white, middle-class housewives who seemed to lack meaningful free time opportunities.

Homophobia in Women's Outdoor Recreation

As women's culture moved from the homosocial world of intense friendships of the late nineteenth century to the heterosocial world of the twentieth century, the public nervously struggled with the lack of clarity around masculinity and femininity in physical recreation activities. The strong link between masculinity, the outdoors, and physical activity made the outdoor arena ripe for the accusations of lesbianism for women who chose to engage in such activities. Thus, the traditional view of what was feminine had a powerful, often discouraging, influence on women's participation.

To step beyond ascribed gender roles often resulted in a woman being labeled as masculine, therefore a lesbian and deviant. Society demanded reassurances that the transgression of gender lines and social order were not diminishing conventional femininity as defined through heterosexuality. In reality, outdoor activities and physical recreation did create a space for lesbians. Many lesbians created affirmative meanings and experiences from within sport and physical activities and created supportive communities as well. However, the silence, innuendo, rumor, and outright discrimination perpetuated fear and ignorance and the old fears between masculinity and physical activity linger on as do the cultural fears about physically strong, sexually independent women.

Effect of Contemporary Feminism

The contemporary women's movement resulted in a re-examination of what personal freedom meant for all women, whether they were in the paid work force or at home. Programming for girls and women was not discussed until the 1980s when women were once again visible as professional leaders with ideas for how physical activity programming should be undertaken. Many people assume that the needs of girls and women are being met and a false consciousness exists in the belief that equality of opportunity has been obtained. Many feminists argue that much remains to be done in outdoor programs and experiential education. The question is how best to provide outdoor opportunities for girls and women in the remainder of this century and into the next.

A Focus on Research

Studies pertaining to women in the outdoors, documented since 1976, have been compiled and analyzed. The top five subjects that have been given the most attention are: Gender issues, effects on women, constraints and barriers, leadership and guiding, and all-women's groups. Other subjects include climbing (rock and mountain), history of women's involvement, risk taking, and therapeutic effects of wilderness on women's participation.

Indisputably women and men are placed into various gender roles beginning very early in life. As a result of being socialized differently from men, women usually bring other strengths to outdoor programs and have created expectations that must be carefully considered. Through personality measures and preferences for participation, we've looked at the overall picture of what kinds of activities women and men like to do and why. Over the years, research has begun to move beyond the statement and belief "women are physically inferior to men," to looking at how we can focus, make visible, and value women's strengths. More work has begun to explore the meaning of equal survival and success based on capabilities rather than gender.

Unquestionably many benefits to participation in outdoor and adventure programs exist for women. However, several key elements can be identified. For instance, the outdoors is a catalyst for creating personality and behavior changes (i.e., women become more self-assured, venturesome, independent). Participation in outdoor activities may contribute to a healing process and assist with stress management. When women enjoy the outdoor experience, they become encouraged to share their experience with other women, take greater risks, and increase their interest to other outdoor pursuits. For some women they may be encouraged to engage in outdoor leadership training. Conversely, if an experience is not positive then the effects created by poor perceptions, misconceptions and stereotypes can cause negative images of women and discourage participation.

Several constraints and limitations are common among women who want to participate in outdoor activities. Typical constraints include stereotyping, misconceptions about women's capabilities, limited accessibility to outdoor recreation areas, perception of need for muscular strength for certain activities (e.g., rock climbing), and a history of gender socialization regarding "appropriate" activities and behavior. Subsequently, a very real fear for some women is the threat of being labeled lesbian (e.g., deviant) if they participate in adventure programs or with an all-women's group. This constraint may be a self-imposed limitation.

Throughout the literature and in on-going dialogue with scholars and practitioners, a consistent point of discussion is the need for more women leaders as role models. On what basis do women make decisions? How does communication differ between female and male leaders? How do strengths and weaknesses of women as leaders play into leadership dynamics in the outdoors? These, and many more questions, are explored throughout the research review.

All-women's outdoor organizations have grown stronger in numbers since the first few were established in the late 1970s. This environment allows women to exercise leadership roles, encourages women to be physical, and resist gender role expectations. An all-women's setting enables women to freely explore new opportunities and express feelings openly. Also, women are able to find support and validation for those feelings from other women that they might not receive in a mixed-gender group. A natural sense of shared decision making and empowerment among the women often occur as a result of the cooperative atmosphere of many of these women-only groups.

Research in Progress and Future Considerations

As interest in this subject has grown, so has the number of individual's conducting research. A few examples of work in progress include: Attitudes and experiences of women of color, the meanings of outdoor recreation and wilderness to women college students, and response of Latina adolescents to adventure based therapy.

A thorough analysis of the literature has provided new directions to explore. Many questions remain unanswered often because no one has bothered to ask. For example, what is the repeat rate of women who participate in women only activities? Are women more likely to a) participate in a mixed gender experience (after a women-only experience)?, b) continue with the same organization for meeting their trip or travel needs?, or c) switch and explore programs with different women's organizations? What are women doing who have participated in intensive outdoor leadership courses with groups such as

Woodswomen, NOLS, Outward Bound, and the Wilderness Education Association. Have they pursued a career in this field and how did the leadership training impact their lives?

The literature review also confirmed that the following eight topics remain largely unexplored: 1) **Self-Limitations** -- We need to look at how we as women place constraints on ourselves. "Outside forces" of society are not always to blame. Some women lack confidence or legitimately do not possess certain skills or training and need determination and perseverance to accomplish personal goals. 2) **Lifestyles and Roles** -- Investigations of the involvement of females who have not traditionally been identified with the outdoors or who are less active need to be expanded. This list includes single mothers, lesbian partners raising a family, women taking on traditionally male oriented jobs, incarcerated women, and women in the military. 3) **Adolescent Females** -- Young girls need to challenge themselves physically and mentally and take risks in a supportive setting without the presence and competitive attitude of young boys. 4) **Aging Populations** -- People are living longer. Elderly women are seeking alternative ways of getting exercise and using the outdoors as a place for spiritual renewal. 5) **Women of Color** -- A need to look at areas such as ethnic and racial identity; interfacing cultural norms with outdoor activity; and the effects of group dynamics when crossing cultural boundaries is essential. Additionally, images in the media continue to be silenced or absent -- does this continue to be a "white woman's movement?" 6) **Sexual Abuse** -- How survivors experience outdoor living and wilderness adventures needs further assessment. Benefits and guidelines should be incorporated in leadership training as well as understanding the coping mechanisms for building or re-building confidence and self-esteem. 7) **Women with Disabilities** -- The passing of the American's with Disabilities Act (ADA) in 1990 has created new considerations for organizations (e.g., equipment, facilities) and leadership training. 8) **Activity Specific** -- A need exists to investigate more specific types of activities to determine if and how experiences differ by gender. Studies primarily include climbing, hiking, backpacking and camping. New avenues have recently included kayaking, caving, river rafting, hang-gliding, and skydiving.

Inclusive Programming

History suggests that when professionals do not address the needs of girls and women directly, they tend to get ignored or swept into the background. Additionally, certain topics which have received little attention among researchers indicate the need to explore specific areas further. That is, aging women, women with disabilities, women of color, women with low incomes, and lesbians.

Selecting the appropriate philosophy and structure can be referred to as inclusive programming. In the future, a variety of lifestyle situations and social relationships, in addition to gender, will determine activity interests and behaviors -- but not universal solutions. Options for inclusive programming could include compensatory protection, separate but equal, equal but together, and women-only. All of these structures have been used in the past, and each has its own strengths and weaknesses.

Professionals will need to be sensitive to women's experiences that have affected their skill level and exposure to outdoor activities. Some research suggests that leisure opportunities may be a way for females to resist traditional stereotypes and social role expectations. Thus, in resisting traditional expectations, women gain a sense of empowerment. Our coalition building needs to rid society of the barriers that tend to oppress both women and men. The need is to continue empowering girls and women to raise their voices and not be silenced by traditions that have evolved.

Biography

Nina S. Roberts holds a master's degree in Outdoor Recreation and Resource Management from the University of Maryland. She is currently employed with the Environmentors Project, an environmental education agency in Washington, D.C. providing mentors for urban high school students. Expertise in the area of outdoor recreation has presented her with the opportunity to become Co-Directior of Expanding Horizons, Inc., outdoor adventure programs for women and girls in the Metropolitan D.C. area. As a woman of color, her research has guided her to write about women of ethnically diverse backgrounds, and explore their connection to leisure activities and the natural environment. Nina is the Chair of the AEE Publications Advisory Committee.

M. Deborah Bialeschki is an Assistant Professor at the University of North Carolina - Chapel Hill in Curriculum and Leisure Studies and Recreation Administration. She is on the Board of Directors for the Society of Park and Recreation Educators.

RACCOON CIRCLES

Dr. Tom Smith
Raccoon Institute Box 695 Cazenovia, WI 53924

Abstract

An experiential workshop, designed to demonstrate a sequence of small group activities utilizing a simple tubular web loop. Activities to enhance group building, problem solving, trust, risk taking, personal awareness, communication, cooperation, and fun! A short paper of theory and overview to the activities will be provided.

> *"You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days, when we were strong and happy people, all our powers came to us from the sacred hoop of the nation... The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the Earth is round like a ball, and so are the stars. The wind, in its great power, whirls. The sun comes forth and goes down in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back to where they were."*
>
> **Black Elk**

In the past few years, the theory and practice of challenge/adventure education evolved as an educational and therapeutic alternative. While the methodology has strong roots in outdoor adventure and the ropes/teams course sequences, leaders have recognized the potential of procedures that follow challenge education theory and practice but need not involve the outdoors or the ropes course. (Smith, et.al., 1992). Leaders are concerned with activity sequences that can be facilitated in activity rooms, board rooms, classrooms, and gymnasiums, in order to enhance the clients psycho-social awareness and personal growth.

Groups

The challenge education sequence is typically offered as a small group experience. The power of groups has been noted by many. Johnson and Johnson (1987), suggest a number of ways in which the group influences the individual, including:

1) Groups provide a heterogeneous social setting in which interpersonal skills may be learned, mastered, and integrated into one's behavioral repertoire.

(2) Groups generate a sense of community, belonging, support, acceptance, and assistance.

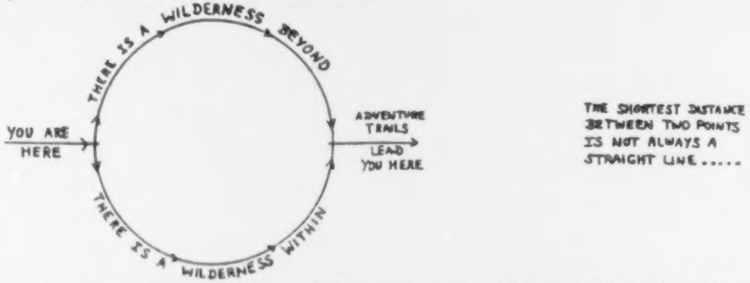
(3) Groups influence the behavioral and attitudinal patterns of members. A group is able to influence its members in a variety of ways. Challenge education leaders have advocated that experiential sequences can speed the development of group dynamics, so that the process of the group impacting on the individual is enhanced.

Circles

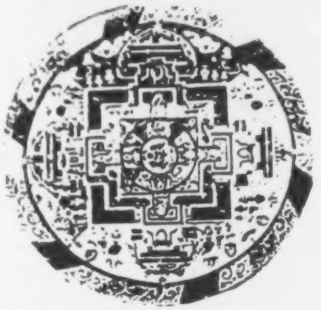
The circle is often suggested as a symbol of unity, community, and connectedness, and it forms the basis for many activities of the challenge education program. Numerous challenge education activities begin with the instruction, "connect hands in a small circle." This circle of connection becomes a circle of influence for the individual, in manner similar to that of other groups that are important in the individual's growth and development. The family is often overviewed as the primary circle of influence on the person.

Individuals whose family circle is essentially positive are interested in bonding with other circles (small groups) as their life unfolds. It is the family which gives one the security that is necessary to expand what Albert Einstein called the "circle of compassion." Individuals whose early experiences were with a dysfunctional family circle, and thus are fearful of the very connectedness essence of the small group, need to learn how to connect to others in order to grow. As the 20th century closes, it appears that more and more people have not had good connections with family, or are disconnected from biologic family by the rush of society, and therefore need surrogate circles of connection. The challenge education group addresses that very basic human need to be connected to others.

Circles are symbolic for humankind in many other ways, many of which relate to the life journey of personal growth and learning. Many of the Native American peoples developed a comprehensive cosmological overview to life based on the **Medicine Wheel**. This overview provided them with a "map" for the journey of life. In an earlier book about the personal growth journey, I noted "There is a wilderness beyond...and there is a wilderness within... We go to the outside to learn about the inside, and we go to the inside to learn about the outside." (Smith, 1990). In that book I presented an overview to the personal growth journey as shown in the figure below.


THERE IS A WILDERNESS BEYOND
YOU ARE HERE
ADVENTURE TRAILS LEAD YOU HERE
THERE IS A WILDERNESS WITHIN
THE SHORTEST DISTANCE BETWEEN TWO POINTS IS NOT ALWAYS A STRAIGHT LINE.....

Eastern philosophy and religion focuses on the circle, in the form of the Mandala. A mandala is a catalyst for the student of Buddhism. Through it one sees the various states of being. The word "mandala" actually means "circle" or "center," although the representations are not meant to be flat, but three dimensional.



"Mandalas are based on the squaring of a circle. Their basic motif is the premonition of a center to the personality, a kind of central point within the psyche, to which everything is related, by which everything is arranged, and which is itself a source of energy."
Jung, 1964

Also from the East is the circle of balance, **yin/yang.**

"The yin/yang symbol is the interlocking, melting together of the flow of movement within a circle. The similar -- and yet at the same time obviously contrasting -- energies are moving together. The whole idea of a circle divided in this way is to show that within a unity there is a duality and polarity and contrast. The only way to find real balance without losing the centering feeling of the circle is to think of these contrasting energies moving together in unison, in harmony, in interlocking."
Huang, 1973

In any case, the circle of yin/yang, the mandalas, the medicine wheels, the family, and the challenge education group have a common denominator. They can help us find our place, our energy, our significance, our purpose, and our direction in the world.

There is, then, a rich body of philosophical base underlying the sequence of challenge education group activities that I call **"RACCOON CIRCLES."** I have explored these activities many times over the past few years, and am always amazed at the power of the symbolic circle.

The basic "Raccoon Circle" is a 12'-14' length of 1" tubular webbing. This simple circle can be used to facilitate many different activities, including "Raccoon Circles," "Willows and Waves," "Circle of Cooperation," "Crossover," "Raccoon's Cradle," "That's Enough," "The Clock," "The O.K. Corral," and "Figure-8."

The activities should be facilitated only with appropriate attention to the usual guidelines for challenge education programs. Leaders should be attentive to: **SAFETY, HEALTH, CHALLENGE-BY-CHOICE, SEQUENCING, PROCESSING, FRONTLOADING, AND GOALSETTING.**

While many challenge/adventure facilitators seek to build their personal "bag o' tricks" by reference to cook-book descriptions, the appropriate way to understand the potential of various activities is via **EXPERIENCE**.

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Jung, C.G. (1964). Man and His Symbols. Doubleday, New York.

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Smith, T. & Quinn, W. (1995). The Challenge of Native American Traditions. Kendall/Hunt, Dubuque, Iowa. (in press).

Biography

Tom Smith, The ol' Raccoon, has 40 years of experiential learning – but admits that he still doesn't know very much! He is readying for new adventures, and this may be 'Raccoon's last dance' at A.E.E. Tom holds a B.A. & M.S. in philosophy, an M.S. in psychology, and a Ph.D. in clinical psychology. He is the author of five books and over 100 papers.

USE OF IMAGERY IN AN INSTRUCTIONAL ROCK CLIMBING PROGRAM IN HIGH SCHOOL AND UNIVERSITY PROGRAMS

Jeff Steffen
Professor, University of Wisconsin-La Crosse, Department of Exercise and Sport Science, 215 Mitchell Hall, La Crosse, WI 54601

John Curtis
Professor, University of Wisconsin-La Crosse, Department of Health Education, 215 Mitchell Hall, La Crosse, WI 54601

Abstract
Outdoor athletes, more specifically, rock climbers, can achieve peak performance through the use of a simple four-step training program. This program uses relaxation and mental training to unleash the climbers untapped potential. A four-step training mental conditioning program suggested for high school and college rock climbing programs would include the following: Step 1 -- Relax, Step 2 -- Positive Affirmation Statements, Step 3 -- Mental Recall, Step 4 -- Mental Rehearsal.

All athletes create images in their minds prior to engaging in an event -- and the images that are conjured up can create a problem. Too often the images are negative ones which may lead to anxiety, low self-image, poor attitude and expectations, and less than desired behaviors and performances. The purpose of mental preparation for athletes is to change negative thought processes to positive thought processes which will establish positive expectations prior to engaging in an athletic event.

This is not to suggest that mental preparation is a "cure all" and will guarantee improved performance. However, positive mental preparation will increase or enhance the possibilities of doing well or improving performance. In addition, some researchers believe that some of the benefits achieved from mental preparation may be explained by motivational factors. An athlete willing to put more time and effort into a sport is likely to be more motivated to succeed than one who only practices physically.

Outdoor athletes, more specifically, rock climbers, can achieve peak performance through the use of a simple four-step training program. This program uses relaxation and mental training to unleash the climbers untapped potential. A four-step training mental conditioning program suggested for high school and college rock climbing programs would include the following:

Step 1: Relax

Sit quietly and comfortably and focus your attention on the exhalation phase of your breathing cycle . . . and relax as you exhale . . . just permit yourself to let go and relax as you exhale . . . Then, while continuing to focus on your exhalations . . . feel your body sinking down . . . letting go . . . and relaxing each time you exhale . . . . Continue to experience this letting go each time you exhale until you feel relaxed. Then, perform steps 2-4.

Step 2: Positive Affirmation Statements

Repeat a short, positive statement to yourself each time you exhale. A statement such as "I can do it" or "I believe I can" is sufficient. Do this for 5-10 breathing cycles. Then add step 3.

Step 3: Mental Recall

Select a past experience in which you performed perfectly, or near perfectly. Relive this experience in your mind while you recall as many sensations as possible. Then add step 4.

Step 4: Mental Rehearsal

Select a goal or behavior that you want to accomplish in the future. Then, visualize yourself achieving this goal and feel what it will feel like to accomplish it. This will etch a blueprint of these desired behaviors into your subconscious mind.

The September 1994 issue of Outside Magazine suggested mental rehearsal in activities such as in-line skating, skiing, rock climbing, and kayaking would improve performance. Participants of this workshop will be lead through the four-step training program as it relates specifically to rock climbing.

Biography

Dr. Jeff Steffen is Director of Physical Education at the University of Wisconsin - La Crosse. He has 10 years' experience teaching and conducting research at the university level.

Dr. Jack Curtis is Professor of Health Education and Health Promotion. He is the author of 12 books, and has used visualization with the Milwaukee Brewers, Golden Nights (U.S. Army), and the U.S. Olympic Team.

UNIVERSAL PROGRAMMING: TRAINING STAFF TO LEAD GROUPS THAT INCLUDE PEOPLE WITH DISABILITIES

Deb Sugerman, Ph.D.
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Abstract
People with disabilities are becoming increasingly involved in adventure/experiential education programs. Many of these individuals are not interested in participating in segregated programs designed specifically for people with disabilities, but are interested in participating in programs that are integrated; including people both with and without disabilities.

The Americans with Disabilities Act (ADA) legally provides the access to integrated recreational programs and ensures that people with disabilities have opportunities that are similar to those of the rest of the population (Johnson, 1992). According to the ADA, a person is considered disabled if he or she either 1) has a physical or mental impairment that substantially limits one or more major life activities (such as performing manual tasks, caring for oneself, walking, seeing, hearing, speaking, learning or working); 2) has a record of such an impairment (for example, a person who has been in a psychiatric hospital); or 3) is regarded as having such an impairment (for example, a person who has severe facial burn scars) (Sugerman, 1993). In order to accomplish integration, administrators must be involved in planning and developing programs on all levels of the organization. One aspect involved in program development is staff training: Making sure that staff are trained to work with people with disabilities in an integrated setting.

Developing a Base of Resources

Before beginning to design staff training around issues of integration, it is important to develop a strong base of resources for your program which would include resource people as well as written materials. Resource people may be asked to come in at specific times during staff training to discuss issues or to present information. In order to build a strong group of people who would be willing to be resources for your program, begin by tapping into local organizations in your community such as Centers for Independent Living, Therapeutic Recreation Centers, Rehabilitation Hospitals, or your state Department of Rehabilitation. Explain what you are interested in doing and ask if there are people there who would be willing to talk to your staff about disability issues.

Written information should be available to staff at all times, so that if they have questions about disabilities or other specific issues, they have sources to which they can refer. Examples of books that would be appropriate are: The LIFE Resource Manual (1988), Canoeing and Kayaking for Persons with Physical Disabilities (Weber & Zeller, 1991) and Bridges to Accessibility (Havens, 1992). Talk to your resource people to see if they know of books or articles that would be appropriate for your staff.

After developing a base of resources, the staff training program can revolve around three major areas: (1) personal attitudes; (2) information on disabilities; and (3) adaptations. Staff must be aware of their personal attitudes towards people with disabilities and confront any discomfort or overcome feelings such as pity or nervousness. Most discomfort comes from not knowing what to say to or how to act around people with disabilities. Staff should be given the opportunity to talk about their feelings and to verbalize their fears, discomforts, and anxieties. This would be a good opportunity to invite several people who have disabilities to a staff meeting to talk about themselves: their lives, their work, their disabilities. Through your base of resource people, find several who are comfortable talking about themselves and answering questions from staff. It is important that staff be able to interact with people who have disabilities so that they can begin to see them as individuals, not as their disabilities.

Information on Disabilities

The second area that should be addressed is information about disabilities and implications for adventure/experiential education programs. Instructors do not necessarily need to know about all the various disorders and disabilities that exist, but they may feel that they need general information about disabilities that people in their groups might have. During staff training it would be helpful to discuss various specific disabilities, health and safety issues and implications for instruction. It would be helpful to have someone who is comfortable talking with your staff about their specific disability and issues that they see as important such as methods of transferring, care of leg bags, care of hearing aids, etc. It is important for staff to have other written resources available, so that they can refer to the books and articles to reinforce learned information, or to be able to answer questions they may have.

Adaptations

The final area of consideration during staff training is the use of adaptations. As much as possible, standard equipment should be used for activities, and adaptations made only as needed. The more extensive an adaptation, the more it may adversely affect the basic nature of the activity. Instructors should learn about the process of adapting equipment during staff training, which involves developing several options then working with the student to figure out which options might be useful.

Take pieces of outdoor equipment and have the staff try out different adaptations. Give them scenarios: if you had a certain disability, what might you do with this piece of equipment? What options are available? Let the staff begin to feel comfortable trying out adaptations among themselves. It is not necessary to purchase specialized equipment to adapt gear; most adaptations can happen with materials from your program. The idea is to be able to use what is at hand to adapt the equipment so that people can use it. After the staff feels comfortable with developing options for adaptations, have people with various disabilities come and try out all the options. Have your staff work together with the resource people to find out what adaptations work and which don't. The staff know the equipment and the resource people know their bodies, so together they can figure out what will work in various situations. This is a good time to practice transferring into a canoe, setting up a tent, getting into a tent, portaging a canoe, carrying a backpack, lighting a stove, etc.

The next step in the process is to try out the adaptations and equipment in a controlled environment. Take the staff and resource people to a nearby lake to practice canoeing with the adaptations that were developed. Go on a hike to see if the ideas that the group had about techniques work in the field. The staff members and resource people can again work together to ensure a successful experience. Throughout the staff training it is important for staff to understand that working with people with disabilities should be a collaborative effort.

Inclusion

For adventure education programs inclusion presents a unique challenge and opportunity. Through effective training, instructors are able to work with a more diverse grouping of people enabling each individual to utilize his or her unique skills and abilities. Group members find that they have much in common as stereotypes, discomfort and distance are reduced and often abandoned. By providing programs for a broader spectrum of people, organizations will offer opportunities for individuals to begin to appreciate and value diversity, and in the end will serve all participants more effectively.

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CREATING UNIVERSAL CHALLENGE: PROGRAMMATIC ISSUES IN BECOMING UNIVERSAL

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Abstract
Creating Universal Challenge: Programmatic Issues in Becoming Universal is presented by people with disabilities for people of all abilities to promote diversity of and in programming among experiential educators. Using the "Full Value Contract" as a foundation, this workshop will address issues of programming, trust and comfort.

This presentation will examine diversity issues for people with disabilities. In order to discuss diversity, we must first understand Universal Challenge. Universal programs are designed to fully integrate persons from the spectrum of physical disabilities. The term Universal, as refers to Experiential Education, denotes an equality of experience for all participants. All participants will not, for a variety of reasons, have the same experience, however, all can have an excellent experience. Universal does not mean that people with disabilities do one thing and those without do something else; conversely, it means that all participants work as an integrated group. When we create Universal Challenge, we are not simply creating accessibility to all participants, we are creating challenge for all participants.

The goals of this presentation are twofold. The first goal is to promote diversity: The inclusion of people with disabilities in all experiential education settings, not the creation of "separate but equal" programs. The second goal is to begin to promote confidence in and understanding of facilitating Universal groups.

Statistics demonstrate that one in ten people is physically disabled, however at various stages in people's lives they may have a permanent or temporary physical condition which causes them to function differently. The physically disabled are a minority group of which anyone can become part at anytime, resulting from disease or accident. As adventure practitioners, we should all be concerned with working towards the inclusion of this large group in our programs. The Americans with Disabilities Act (ADA) has brought to many people's attention the idea of accessibility for all people. Universal Challenge, however, moves beyond accessibility which can denote separate-but-equal facilities and programs for individuals with disabilities. It is our contention that the principles of Experiential Education promote Universal programming rather than accessible programming.

Universal programming bases success on group goals such as cooperation and listening, not on physical abilities. It re-emphasizes the fact that experiential/adventure activities are about emotional and intellectual challenges. Inherently, there are fewer goals around physical accomplishments such as speed or strength, and, therefore, it is easier to identify success in terms of group dynamics. An example of this is group juggling or warp speed with a person with poor neuromuscular coordination. At the onset of this initiative, people have a tendency to focus on the person with the disability's prowess in catching. However, the solution has nothing to do with catching and everything to do with group problem solving and creative thinking. Not only does such an initiative promote new thinking about "ability", but the involvement of someone with a disability demonstrates the ease with which groups can and do become distracted by inconsequential issues.

Collective intelligence is the result of the sharing of different perspectives born of a broad array of life experiences. The greater the breadth of dialog, the more powerful the intelligence. Gaining respect for and understanding the value of people who are different increases the potential for collective intelligence. The more diverse the background of a group, the broader-based the pool of ideas from which to draw. This is the basis of much of the work currently being done in Experiential Education and the basis of Universal Challenge.

Just as people with disabilities have much to offer to a group of experiential learners, so does an adventure facilitator has much to offer to a person with a disability. The most eloquent demonstration of this is a poem written by Susan Schwartz from University Heights High School, Bronx, NY on January 23, 1993 describing her experience with Universal Challenge.

I am laughing
I am laughing so hard that I cannot control the wheelchair
I am heading straight for a table and I cannot stop laughing
I am laughing with glee
: I will not get hurt (as if my will were operating here)
For another rare and precious moment I am the same as everyone I love

As a facilitator of adventure/experiential activities one can help create such "peak" experiences for all people participating in Universal Challenge programs.

In order to prepare for creating Universal Challenge, facilitators should have some experience with such diverse groups, an understanding of some of the issues surrounding Universal Challenge and a confidence in their ability to provide quality programming. Through the framework of Project Adventure's Full Value Contract our presentation will begin to address the three following issues: Experiencing, understanding and developing confidence in Universal Challenge. The sequence will be as follows:

- name games
- a very quick introduction of the Full Value Contract
- information sharing, particularly medical information
- a quick game, maybe a tag game
- a quick initiative

The goal of these activities is to develop better understanding of having people with disabilities in your experiential group. Objectives include the following:

- **most importantly, gaining a better insight into the importance of communication in diverse groups and how the Full Value Contract promotes good communication**
- understanding the importance of communicating physical needs (you cannot play safe if you don't have all the information about people's physical needs)
- understanding the importance of asking questions about people's physical needs if you do not understand (again, play safe)
- understanding that there is great diversity in disabilities and, hence, different activities create different challenges (a tag game is easily adaptable for someone with a lower spinal cord injury while quite difficult for someone with a disorder which causes a loss of balance)

In any adventure program, willingness to be forthcoming about comfort levels is a central issue; here more so than in other experiences, this often requires a willingness to be direct about physical limitations. During a traditional ropes course experience, participants are asked to be up front when they are uncomfortable with an activity, facilitators working with Universal groups need to take this a step further. If a group member has a condition with which you are unfamiliar, making the day successful might require you asking them to try spotting a few different ways, or to try climbing with different harnesses. The choice in Challenge by Choice is intended to be an informed choice. As a facilitator you have the ultimate responsibility for the safety of your participants so err on the side of caution. Especially with integrated groups, participants may have little idea of the physical consequences in which they wish to participate. Creating new methods of participation are most effective and valuing when the how-tos of participation are shared decisions, discussed within the guidelines of the Full Value Contract, not made unilaterally.

A critical element to effective/valuing adventure experiences is letting each individual be the expert on their own physical needs. As facilitators, we can be the experts on the initiatives, games or elements which we deliver. However, not even neurologists are experts on every physical limitation we might encounter. Therefore, facilitators must allow participants to be the experts on themselves. The Full Value Contract gives us, as facilitators, the permission/responsibility to ask questions about health issues and to trust others to care for themselves.

Biographies

Jean Terry has a Masters degree in Community Social Psychology, has been a member of Project Adventure's staff for three years, and is currently a grant writer for PA's Georgia office.

Tricia Terry has a degree in Psychology, has worked at UNH's Browne Center as a site coordinator for two years, and is actively involved in advocating for and writing about Universal Challenge.

Both presenters have physical disabilities and have considerable experience participating in and facilitating Universal groups on Challenge Ropes Course. Both presenters have been involved in research and development of Universal Challenge Ropes Courses. Their expertise lies in programmatic issues, not in equipment and technology.

LEADERSHIP IN OUTDOOR ADVENTURE

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Abstract
Part of the difficulty in looking for a "list" of outdoor leadership qualities is the broad spectrum of program purpose for which outdoor leaders are used, and the type of activity implemented in the program. This lecture-style workshop summarizes the past 15 years of research and literature in outdoor adventure leadership. We will discuss the relationship between meta and soft skills and the program's purpose (recreation, education, enrichment, therapy), and technical skills as related to the types of activities offered.

There are a wide variety of programs utilizing outdoor adventure pursuits for a variety of reasons. These programs also utilize many different types of activities including ropes courses, initiatives, backpacking, rock climbing, camping, canoeing, etc. Another variable to consider when determining staff competency is the setting of the program which may include hospitals, residential treatment centers, classrooms, gymnasiums, wilderness areas, etc. With all these variables, it is difficult to create a standardized "list" of competencies for outdoor leaders.

In an attempt to begin a process of determining competency of outdoor leaders, this workshop separates competencies for different "program purposes", and competencies for the specific activities utilized. The "continuum of program purpose" identifies four types of programs (recreation, education/training, enrichment, and therapy), and the primary goal associated with each type of program (fun and enjoyment, improve job/classroom performance, increase self awareness, and change unhealthy behavior). Meta skills and soft skills are discussed in relation to the program's purpose, while technical skills are discussed in relation to activities utilized.

Meta Skills

Meta skills are the competencies that every outdoor leader should possess and/or develop through training and experience. Meta skills include communication skills, judgment, leadership style, problem solving and decision making skills, and ethical principles (Priest & Dixon, 1990). Although a specific action taken by a facilitator may reflect the program's purpose, meta skills are important in all settings. The ability of the facilitator to communicate clearly is important with all types of groups, even though the content of the communication may be very different for different types of programs. Meta skills are the connection between soft skills and technical skills.

Soft Skills

Soft skills are the "affective side of leadership" or the "people skills" involved in facilitating group experiences (Phipps, 1988). The soft skills needed by the group leader depend on the type of program one is facilitating. As the program purpose moves from recreation to therapy, the type and amount of soft skills changes. The soft skills required to provide a "fun" time are different from the soft skills required to enhance teamwork in a corporation, or support individuals in making behavioral changes. When determining an individual's competence for a given job, soft skills need to match the program's purpose.

Technical Skills

Technical skills include logistics, planning, budgeting, marketing (Phipps, 1988), first aid, activity related skills such as rock climbing, backpacking and canoeing, and environmental skills, etc. (Priest & Dixon, 1990). In looking at technical skills, one must ensure a leader is competent to facilitate the activities for which they have been hired. If rock-climbing and backpacking are used, then the group leader needs to possess the technical skills to safely execute that activity. Currently, there are many sources outlining specific skill competencies in a variety of areas (American Camping Association, Association for Experiential Education, Association for Challenge Course Technology, American Red Cross etc.). It is beyond the scope of this presentation to detail technical skills required for each of the many activities utilized in outdoor adventure programs. The interested reader is referred to the organizations listed above for activity specific technical skills.

CONTINUUM OF PROGRAM PURPOSE

Program Type and Primary Purpose:

RECREATION	EDUCATION/TRAINING	ENRICHMENT	THERAPY
<			>
FUN AND ENJOYMENT	IMPROVE JOB AND/OR CLASSROOM PERFORMANCE	INCREASE SELF-AWARENESS	CHANGE UNHEALTHY BEHAVIORS

I. Recreation

This type of program is usually a one-time adventure experience, with the **primary goal being to provide enjoyment and fun** for clients.

II. Education/Training

The main **goal** of this type of program is to **improve job or classroom performance.**

A. Facilitator/Program Development
Focuses on training those who facilitate adventure programming and experiences.

B. Organizational Development
Designed to promote change and increased functioning and productivity in corporations, and businesses. This program generally focuses very little on an individual's personal growth per se, but on how an employee's behaviors, interactions influence the working environment.

C. Experiential Education
Utilization of adventure and experiential learning as alternative and/or supplemental ways of meeting traditional teaching objectives in a school setting.

III. Enrichment

This type of program has as its **primary goal to increase the individual's self-awareness** and address common inter- and intra-personal issues/problems facing clients. This program is not considered to be therapy, but rather growth oriented, and focuses on transferring adventure experiences into the "real world."

IV. Therapy

Programs with a **main goal of changing unhealthy, dysfunctional behaviors.** These programs are not the only source of therapy for clients, but function in conjunction with other "traditional" forms of therapy including psychotherapy, group psychotherapy, social skills, etc.

Adapted from:

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Working Definitions

Outdoor Leader: A person who is responsible for conducting outdoor adventure programs.

Competence: The "interactive combination of skill, attitude, behavior, confidence, knowledge, experience, and judgment" (Priest & Dixon, 1990, p. 6)

Soft skills: Referred to in the field of adventure programming as the "affective side of leadership" or the "people skills" involved in facilitating group experiences (Phipps, 1988).

Technical skills: Also referred to as "hard skills, "and include logistics, planning, budgeting, marketing (Phipps, 1988), first aid, activity related skills such as rock climbing, backpacking and canoeing, and environmental skills, etc. (Priest & Dixon, 1990).

Meta Skills: Skills necessary for all outdoor leaders which include communication, judgment, leadership style, problem solving and decision making, and ethics (Priest & Dixon, 1990).

Therapeutic: Any environment that supports the physical, mental, and emotional growth of an individual.

Therapy: Treatment for mental illness and behavioral disturbances in which a trained person establishes a professional contract with the patient and attempts to alleviate the emotional disturbance (Kaplan & Sadock,1991).

Therapist: A person who is trained to treat mental, emotional, and behavioral disorders (Kaplan & Sadock, 1991).

Counselor: A person trained to guide others in their physical, mental, and emotional growth. The counselor tends to focus on a particular life problem (marriage, child rearing, death, etc.) or the improvement of relationships.

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Biographies

Donna Thomsen is a graduate assistant supervised by Dr. Lee Gillis and Mr. Jim Wall. She is currently a first year student in the M.S. Psychology program, Adventure Therapy Track at Georgia College. She is a certified Therapeutic Recreation Specialist (CTRS) and has been working in the field of adventure/experiential therapy for 3 1/2 years.

Christie Harrison serves as the Program Coordinator for the Georgia College Outdoor Center, under the direction of Mr. Jim Wall. She is in the M.Ed. Health, Physical Education and Recreation Program, Outdoor Education Administration Track at Georgia College. She has been working in the field of outdoor education for two years.

MEETING PEOPLE WITH disABILITIES AT AN INDIVIDUAL LEVEL

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Abstract
This session will NOT be just a disABILITY simulation, although the audience will be asked to participate in ASE and basic TEAM challenges with simulated physical challenges. Suggestions as to how to effectively use a scenario with the team and gain cohesion, interest and group discussion during both the actual event, and the debrief as well will be incorporated. Group sharing will be encouraged.

I am penning these words to paper (Well, actually typing them on a portable computer, but you get the picture!) today in Skagway Alaska. My wife and I were just told that we are two of the bravest people in the world. Was this after we saved some people who had fallen overboard in a fierce Pacific storm? Or saved the train car full of people careening towards the bitter end down a steep mountain slope? No, these words were uttered by an individual who had watched my self and my wife move for a day and a half aboard the ferry boat Prince Ruport from British Columbia to Skagway, Alaska. Was this reaction due to the daring precision leaps that I made with the wheelchair from deck to deck, not at all. The comment was made in regards to the fact that I would not let my disABILITY stop me from the pursuit of a normal life. I was not content to sit in my chair and watch as the world continues forward; however, because of the chair I am forced to limit my activities to what designers and architects have deemed my limits, the comfortable boundaries for a person with a physical challenge. Imagine, being labeled as brave for being disABLED!

Being disABLED isn't nearly as hard as it might first appear to you. It is just an inconvenience that becomes less a problem as life continues and you learn the tricks of living with your particular disABILITY. It might seem like a hardship to not be able to walk, talk, run, or sing, but let me assure you that the real hardship is not being given a chance to test yourself, challenge yourself to be your best, to excel and better yourself and most importantly to prove yourself as an equal individual to whomever is doing the judging. I have been told that you don't need to prove yourself to any one. I wish that this were the truth. However it is not.

In the world today we are judged not only on the knowledge base we have accumulated, but also on the personal level of what we sound like, look like and even what we may or may not use to help us get around. The biggest problem is that the 'normal' people out there think that a physical disABILITY is somehow related to cognitive ability. Well, let me tell you from first hand experience that it isn't. This general assumption that we are not equal to the abled individual may not be a bad thing, in reality it is a great equalizer. Why, you ask? Well let me make a statement here: Whatever field you pursue in life, one thing is certain, the majority of us will never be the best, will never be 'Tops' in our field. The fact is, the top of the pyramid is so small that it makes many physically challenged as well as the able individual wish to excel as they push onward towards the top. Most physically challenged individuals will at sometime during their life reach a point where the physical and the mental challenges will merge into one challenge, one goal, sort of like self actualization as first hypothesized by Maslow.

Don't misunderstand me, I am not saying that every physically challenged person out there wants to, or even needs to, challenge their physical limitations. Just as many physically abled people never reach the Self Actualization level on the hierarchy of needs. All that I am asking is that the individual be allowed to challenge themselves above and beyond what your canned adventure program sets as the limits and allows you to offer as an experience, whether you have a group of 14 with two physically challenged team members or a group of 10 team members each with a severe physical challenge.

"What," you say, "canned programs?" Yes, just think for a second, is your adventure based program truly challenging for everyone in your program? Or is it designed to meet an individual of a specific ability level. It is important to remember that folks with a physical disABILITY are just as intelligent as you or I, and sometimes more so. Their intelligence can be plotted on a curve and logic tells us it will form a standard bell curve. However it is important to remember that this bell curve is decided by the amount of education and external forces that are working on the particular individual, not their disABILITY. This is true in every situation working with disABLED or not -- external influences play a huge part in making us who we are and in deciding what we will do with our lives!

When I first started in this field I was guilty of not offering equal challenge! It was a catch-22 -- if you would allow the individual with the disABILITY an out, or an easier challenge, the group as a whole lost something. The other option, to force the disABLED participant to adhere to the challenge by choice slogan, which too often became the slogan "challenge by ability", or worse yet, "challenge FOR ability." But how can you change this? That question is what this paper will try to help you to answer, by giving you just a few suggestions on how to individualize your programs to your individual client's needs and desires. Desire is the key here.

The disABLED can achieve and do anything by approaching any static goal by dynamic means, unlike most people who will try to achieve dynamic goals via static means. This is why many people fail at their big goals: They treat them as dynamic, ever-changing, huge goals. The methods that most people choose to tackle goals are static, never changing in their approach to a problem. (Sound familiar? That 6th grade class with no physically challenged folks in it?) However, disABLED folks tend to do just the opposite: Their goals are static (even if truly unreachable). S/he will work towards that goal using whatever resources, tools are needed to do the job, constantly changing (dynamic) the approach and methodology used until the goal is achieved. DisABLED individuals are a brilliant lot -- out of necessity for some, out of natural ability for others.

I have a friend, a hero actually, who has Lou Gehrig's disease. Even though the disABILITY has left him paralyzed from the eyebrows down and he can't speak or eat, and is unable to breathe without the help of a respirator, he is able to run a successful financial management company. How? Well, he uses a portable computer attached to an eye switch. Via this switch he controls his portable PC that in turn is linked to his desktop computer system. From this system, he uses a voice synthesizer connected to the phone system for outgoing communications and he has a fax modem that allows him to keep up on faxed material and do research on-line. He is able to do this, not only because of technology, but because of his will to survive, because of his ability to be dynamic (using whatever technology he has to) in reaching for a static goal (staying self sufficient and financially secure). He will change and adapt whatever he needs to do (dynamic objectives) to reach his (static) goal.

If we accept this example as a hypothesis based in reality then we can transfer this ability to work towards a single outcome, a single goal, to our adventure program. One of the best ways that I learned to make use of the terrain and the course itself was by using a scenario, or a story. Use a scenario that is totally and completely in sync with the terrain and the events you are using with the group, be it totally abled, partly disABLED or a group of totally disABLED clients. You will be able to work the story around the group's ability level as a whole.

EXAMPLE: A group of 7th graders. They are all normal children (whatever that might mean in this day and age!) Two of the children suffer from apparent disabilities, one child (male) is blind and the other disABLED child (female) has CP (Cerebral Palsy). This child is confined to a wheelchair, but has no other problems and is very willing to participate. She is liked by the other students, which is apparent from their interaction. The group is made up of six girls and six boys. The blind student is a male. Your teams course has a number of events on it; however, for brevity we will only follow our mythical group through the first one, a spider's web. What questions do you want to ask yourself? The group? What scenario will you use? The first set of questions that you should be thinking about are issues of safety. You already have a good idea of the group's social interaction from the ASE (Action Socialization Exercises) that you did earlier in the day with the group. What will be the best way to integrate the group safely? Can the female student with CP be safely handled out of her wheel chair? These and other safety questions must be answered before moving out on the course. A word of caution here. I feel that if the student is able to function in a manual wheel chair, even if it must be pushed or maneuvered by other team members, the student should be transferred into the standard chair before attempting the course. The student's normal chair, especially if electric, will be heavy and if it was to be dropped from even a foot or two severe damage can occur to the chair, batteries, or steering mechanisms. My recommendation is that a number of standard chairs should be obtained for your site. A local hospital supply should be able to donate older chairs to your program free or make them available at very low cost. If all the site chairs have the same wheel base it will make the design and construction of accessible events much easier.

Next, the contract with the group is extremely important, this is the time to let the group make itself aware of how the disABILITY will hurt or help the individuals afflicted with them. Practice ways of holding, lifting and releasing the individuals safely! I remember once when I could still walk, most of my group was through the re-birth and I was passed through safely, however, I was then lowered to the ground and sort of popped from my team's arms. Unable to balance, I was catapulted forwards and stopped only by running a headlong tackle into the spacecraft's bulkhead (an oak tree). If I had discussed my situation first, this weakness in my ability would have become apparent (and would have saved me three stitches).

If you use a scenario instead of the more typical loosely intertwined stories changing and differing for each event, you will find the level of congruency increases. If a rule needs to be modified and you can work it into the story, the comments and questions like, "is that fair?" "why is that?". "you're making it easier!" are no longer heard. One that I used to use for our course was the scenario that they were all mission specialists. (This eliminates who is the captain, who is in charge, etc.) They were the only members of the crew to survive, when their huge mother ship allowed them to separate and land on this mystical magical planet. I (the facilitator) am not here, I am just a hologram! I can give you clues as to how to achieve the challenges, and interject safety reminders, however, most of the work will need to be done by you! And so the course would begin. I would materialize in front of the first challenge (Spider's Web). I would explain to the group that their mission on this planet was to escape, that they had managed to repair their spacecraft and the only thing they need is fuel. Upon examining their sensor logs, they determined that there is a mineral that will allow them to synthesize the fuel they need. They must go to the end of this trail to get the fuel. Their are challenges along the trail and this spider's web is the first one. Woven by the giant Muck Lucka spider, the web is slightly stretchy (our web was made of 1/4" bungee cord). The spider secretes a deadly nerve toxin called spidertox. If your skin touches the web, it destroys the nerves in that body part (hand, foot, arm, etc.) This toxin is super sticky and if a shirt or anything comes in contact with it, the person dies and the group has to start the event over again. As an individual or a piece of equipment passes through an opening, that opening closes over with the spidertox.

The standard safety rules are reviewed and the group starts. Thinking, one of the children asks, "why can't we just step around the trees?" Well, it's covered with toxin and the area off the trail is covered with molten poison peanut butter (the chunky variety), but you might be able to pass things around the tree without touching! After the group has completed the event and before we debrief, we move half-way to the next event. Once far enough away the team circles up and we discuss their actions and the reactions of the group and the input of each team member. Once a team member suffers an injury, that injury is with them for the rest of the course, unless they encounter something that will cure their injury along the way. One of the other dangers in our magic world is the Poison Purple Haze. It shows up most often when one member is taking control -- one whiff and their throats are seared so badly they can't talk at all. In the rare instances that the whole group gets a whiff of the Poison Purple Haze, a talking stick will appear allowing those who are in physical contact with it to be able to talk. If you can control your team focusing attention to whoever you choose, whenever you choose, seamlessly, you are doing a good job!

You may have noticed that I didn't mention our two disABLED students at all, that was with good reason. When dealing with disABLED individuals, open and frank discussion so you are aware of the disabilities and the extent to which these will affect the group is the key. Then use this information to adjust, adapt, and modify your scenario to give each and every team member the level of challenge that they wish to experience without drawing undue attention to the disABILITYS in your group.

Biography

Mark J. Tokarz holds multiple degrees, including a B.S. in recreation from Western Illinois University and a M.S. in Outdoor Education from the University of Akron. He has had a number of papers published, most recently: “Computer Based Instruction in Support of Outdoor Education”. He is currently working on his Ph.D. in Computer Based Instructional Design at Ohio State University. He is also the acting Executive Director of the disABLED Electronic Resource Exchange Project Inc. AKA Project dERE, Inc.

A.C.E.--THE ALTERNATIVE CLASSROOM EXPERIENCE

Sanford Tollette
Executive Director, Pfeifer Kiwanis Camp, 5512 Ferndale Cutoff, Little Rock, AR 72211

Binky Martin
Program Director, Pfeifer Kiwanis Camp, 5512 Ferndale Cutoff, Little Rock, AR 72211

Abstract
The Alternative Classroom Experience (A.C.E.) is a voluntary residential educational therapeutic program designed to help 4th, 5th, and 6th grade at-risk students succeed in the regular classroom setting by targeting academic performance, behavioral performance, self-esteem, and school attendance. Parents and school personnel are required to attend workshops, and students are tracked for three years. Objective and subjective statistical data is overwhelmingly positive.

Since 1988 Pfeifer Kiwanis Camp has operated the Alternative Classroom Experience (A.C.E.) for at risk 4th, 5th, and 6th graders in the Pulaski County school districts. A.C.E. is a residential education program designed to help students succeed in the regular classroom setting and to prevent students from dropping out of school and from becoming involved in drug use, teen pregnancy, crime and gang activity. These students have the potential to succeed in school but for various reasons are not currently doing so. Students are not mandated to attend the program; rather, parents are congratulated for having a child selected to attend, and the thrust of the program is completely positive. Initially, some students may see themselves as "bad" but then realize that they were lucky to be chosen and that someone recognizes their potential.

During the five-week experience, students live at the camp, attending class every day from 8:30 a.m. until 3:30 p.m. on-site for the first four weeks. The final week students continue to live at the camp but attend their regular classroom as a transitional period. Each Friday parents pick up their children for the weekend. When parents bring their children back to camp on Sundays, they are required to attend parent meetings and to report on their children's behavior over the weekend. At the end of the program, a graduation ceremony is held for the students. For the next three years, the staff go into the public schools to visit with, and do follow up on, each graduate. Each summer students who have maintained satisfactory performance in their regular classrooms are invited to attend a free week of summer camp sponsored by the Downtown Kiwanis Club of Little Rock. Through the summer camp program, campers may be selected to attend Honor Camp, may be selected as a Counselor-In-Training when they turn 15 years old, and/or may be selected as a Counselor when they turn 18 years old.

History of the Alternative Classroom Experience

A.C.E. is the brainchild of Sanford Tollette, Executive Director of Pfeifer Kiwanis Camp. In the early 80's Sanford taught elementary school from August until May each year and ran the free summer camping program in June and July. As an educator and camp director, he saw early on the benefits that a camping program has on a child's development and self-esteem. Merging the camping and classroom experiences seemed natural to him. Unfortunately, convincing the local school districts to fund such a program proved a difficult task, especially since the districts have been embroiled in a desegregation lawsuit that began in 1980 and has no foreseeable end in the near future. With a grant from the Rockefeller Foundation, the Little Rock School District agreed to allow 32 students to attend the Alternative Camping Experience, a weekend program where students arrived at camp on a Friday evening and stayed through Sunday morning for four weekends over a two-month span. This program targeted behavioral and self-esteem problems which, according to the statistical data, did improve upon completion of the program. Unexpectedly, academic performance, which had not been targeted, showed a statistically significant improvement, supporting Sanford's original theory.

Finally, in the fall of 1988, the Alternative Classroom Experience began through another grant from the Rockefeller Foundation. The program was free to the three local districts that first year. Through the successful results of the program and through the help of a 30-minute documentary which aired locally, the districts began funding the program and have continued to do so to the present day.

Target Group

Students are selected by school personnel -- principals, counselors, and teachers -- based on the criteria listed below:

- poor to marginal peer and/or adult relationships
- marginal grades
- sporadic school attendance
- poor self-concept and self-esteem
- single parent homes, foster care, or abandonment
- abuse and/or neglect
- behavioral patterns that produce failure in home, school and community settings.

A.C.E. is a help program for students who are not reaching their potential in the regular classroom and is not necessarily for the child who has experienced repeated failures for many years but rather for the child who has begun slipping in performance over the past year. A.C.E. is not designed for emotionally disturbed or learning disabled students, nor is the program for students who are involved in drugs, teen pregnancy, or gang activity. A.C.E. is designed for prevention, targeting elementary students who are likely to follow one of the paths just mentioned. The prime candidate for A.C.E. may be the student whose parents are getting divorced, the quiet student with marginal grades who gets overlooked in the classroom, the student who does not deal with his anger well, or the student who has two teenage sisters who are teen mothers.

Program Description
From September to May each year five sessions of A.C.E. are held -- one for 6th graders, two for 5th, and two for 4th. Forty (40) students may attend the program at one time and are divided into cabins with 10 campers per counselor. The rock and log cabins are heated and each has a fireplace to subsidize the heat in winter. Each day campers participate in a flag ceremony and attend the camp classroom, a one-room schoolhouse setting with two certified teachers. After school, counselors lead their campers in a variety of activities. After dinner each cabin group is assigned a clean up task such as the kitchen or bathhouse. Later each evening counselors supervise their cabin in homework assignments, lead more activities, and /or supervise their cabin at the all-camp event or evening classroom session. On Fridays campers are picked up by 3:00 p.m., at which time weekly staff meetings are held.

Academic Component
During the 5 1/2 hour school day, counselors rotate as teacher aides, under the supervision of the two teachers, to provide a 1 to 10 teacher/student ratio in the classroom. Students are tested at the beginning of each session in reading, spelling, and math. These results along with standardized test scores and information submitted by the regular classroom teacher are used to determine the academic functioning level of the students who are then placed into math and reading groups accordingly. The Reciprocal Teaching reading method developed by Anne Palincsar is used in the classroom and is especially emphasized in reading groups. The A.C.E. curriculum follows the same basic curriculum of the local districts with math, reading, English, spelling, science, social studies, and physical education.

Beyond Academic Component
Counselors lead campers in activities that emphasize teamwork, problem solving, and nature. Campers cook out at least once a week and camp out at least twice during the session. Therefore, counselors emphasize such outdoor living skills as fire building, tent building, site selection, and packing a backpack. Campers participate in canoeing, arts and crafts, and low and high ropes course experiences. Outside the classroom the program follows a typical camp experience complete with ghost stories.

Parent Component
Each Sunday evening parents participate in an hour-long workshop. These meetings focus on communication skills, the camp's Reality Therapy discipline model, AIDS and gang awareness, and educational strategies. The meetings also provide an opportunity for parents to meet with their child's counselor and teachers to discuss their child's performance. Attendance at these meetings is mandatory for the child to stay in the program.

Business/Community and Funding Component
Pfeifer Kiwanis Camp is owned and operated by the Downtown Kiwanis Club of Little Rock. Members solicit funds from the community to support the free summer camping program for economically disadvantaged and/or at-risk children. A.C.E. is supported by the Kiwanis Club and is funded primarily through the three local school districts. Other financial support comes through America Corps and private grants.

Follow Up Component

After students graduate from A.C.E., camp staff members visit with them at their regular schools every six weeks for three academic school years. Educational data is continually gathered from the home schools including report cards, attendance records, and discipline records. When available, camp counselors also meet with teachers and other school personnel.

Incentive/Summer Camp Component

As part of the three year follow up component, a free summer camping experience is offered to A.C.E. graduates who continue to perform satisfactorily in the regular classroom setting. The residential summer camp experience is one week of outdoor activities, including camping, cooking out, arts and crafts, swimming, canoeing, sports and games, and team building activities. Some campers may be selected to attend Honor Camp, an extra free week which includes a three day camping trip away from the site. These campers have proven themselves to be responsible, cooperative, and energetic. Those same qualities are necessary to be selected as a Counselor-In-Training (CIT) who works alongside the counselor. Depending on their performance, CIT's may be able to stay all summer.

Research and Findings

The Pfeifer Camp Alternative Classroom Experience. University of Arkansas at Little Rock, Department of Social Work, Mid-South Center on Alcohol and Other Drug Problems, March 30, 1994. Research and Evaluation Final Report was prepared for the U.S. Department of Education, Federal Activities Grants Program.

The Alternative Classroom Experience: A Descriptive Case Study of an At-risk Intervention for Elementary Students. University of Oklahoma, Graduate College, 1994. This dissertation was prepared by Chris Anne Schafroth Caram, Ph.D. Dr. Caram analyzed subjective data in the form of personal interviews of all related parties to the A.C.E. program in attempts to answer the fundamental questions concerning the existence and persistence of the Alternative Classroom Experience. Interviewees included A.C.E. staff members, school and administrative personnel involved in the program, and parents of A.C.E. participants. The research revealed that the existence of A.C.E. was due in most part to the leadership and direction of Executive Director Sanford Tollette. The persistence of the A.C.E. program was due to the perceived success of the program with all interviewees evaluating the program as "successful." Other recurring themes associated with the longevity of the program were the residential component and the 24 hour counseling component. Another strong element deemed crucial to the program's success as identified by the A.C.E. staff was the implementation of the theory of "insisted success." Insisted success means the student has no choice but to succeed academically. Students are required to make 80% on all assignments. Assignments scoring below 80% must be done over until the score is 100% even if this means staying awake until 2 a.m.

Biographies

Sanford Tollette currently serves on the board of the National Coalition for Youth-At-Risk, the international board of the Wildwood Center for the Performing Arts, and the international board of the Association for Experiential Education.

He has spent a lifetime of serving his community and state, particularly the youth, the victims of an adult world. The thousands of people who have crossed his path recognize his selflessness and sincerity.

THE ROOTS OF EXPERIENCE-BASED EDUCATION AND HOW THEY INFORM THE SEEDS OF EFFECTIVE LEARNING TODAY

Arlene R. Ustin, B.A., M.A., M.P.H.
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Abstract
The workshop on Saturday, November 11: 1:30 - 4:30 p.m. has three components: 1) An anecdotal presentation of the philosophical tenets and pedagogical principles grounded in experience-based education which Ustin has found to be effective after living, wrestling with, reflecting critically, enjoying, reinterpreting, and applying over thirty years as an educator in diverse settings; 2) Hufenus will engage us in a fantasy exercise which will take us on a psychological journey; and 3) As an entire group, or in subgroups, we will brainstorm specific problems, concerns or questions selected from participants, in light of the conceptual material presented earlier. The goal for the afternoon is for each of us to leave the workshop with a deeper understanding about and appreciation of our role as educators, and to feel a more confident sense of direction in the pursuit of excellence in our respective professional efforts.

The heart of experience-based education consists of two dependent parts: dynamism and reflection. "Dynamism" in that something is moved, transformed. If "education" has taken place - in the sense of the Greek origin of the word: "to draw out", then a significant change has occurred within a student. "Reflection" in the sense of leading to what Aldous Huxley meant when he said, "Experience is not what happens to you, it's what you do with what happens to you." One without the other is **not** experience-based education. The process usually begins with an activity, but too often stops there. A pity, because if an 'activity' is to become educative, it needs to be recognized as being a first step, the vehicle, through which its contents within and around, have the potential to create change: to inform, provide insight, clarity, enlightenment, social and self discovery, advance maturity, deepen understanding and affirmation.

Unfortunately, we have too many examples of when one part is neglected or misunderstood or time wasn't made for it. Usually, it's the contemplative part, thereby, losing, or at best, compromising the precious energy of this method's power to function. For example, John Dewey realized and lamented the demise of his extraordinary "Progressive Education" movement before its final curtain fell for this very reason: the drama, glamour and excitement of activities caught the appeal of teachers, but without the personal processing, it was rendered shallow and superficial, and therefore failed as education. What often happens when 'just an activity' is offered, is, that eventually any profound significance fades, as it does with a 'good time.' Experience-based education is aimed at moral values reached through human action. It is this brand of education to which I uncompromisingly subscribe.

When I attempt to use language to deal with the inner (and outer) world of a topic like our brand of education - I get into trouble in myriad ways. It is not linear or concrete, yet in places, it is. It is weighty and insightful, and elusive and tricky. Each facet feels like an artfully designed arrow shot at an evolving amorphous organism set in an invisible viscous medium with some kind of magnetic field. Yet when there is contact, there is no better feeling of professional satisfaction. Do you know what I mean? The task of articulating the nature of our work, for me, is one of bringing to a center, concepts from every realm of social interaction.

I communicate best through anecdote: my way of illuminating the mysterious and the mythological as well as the point, in human behavior. During the workshop, I will speak through anecdotes based on life and work in the Southeast Bronx of New York City, the North Carolina Outward Bound School and at the Athenian School, an independent preparatory high school in a suburb of northern California. I wish to highlight those educational principles which underlie the significant moments in my career. I shamelessly and reverently draw from the ideas of Kurt Hahn, Dyke Brown, Willi Unsoeld, Paul Ylvisaker, Dan Meyer, Myles Horton, students, my mother Gladys and recently Bob MacArthur, Thom James, Robert Grudin, Thomas Moore and many others. The one criterion shared by this selection is that each idea promises to contribute to a substantive and sound basis for shaping a humane, lively and healthy world for all. However, for the purpose of this entry, I will only mention some of the bits of philosophy and vision, principles and pedagogy which have inspire me. Also, there is no chronological order - since reinterpreting one's history and body of wisdom at various junctures in life is an important liberating and energizing process to do. It injects the present with new insights, long-coming understandings (the 'Oh, so that's what was really going on') and new dilemmas (the 'And I thought I understood it so perfectly back then'). I hope you will join this conversation.

A Bit of Philosophy and Vision: Kurt Hahn's perceptions about human nature, the young and his convictions about the power and influence adults have and wield over youth - knowingly or unwittingly, are as valid and instructive today as they were decades ago.

- "[Hahn] came to see that there exists in everyone, a grand passion, an outlandish thirst for adventure, a desire to live boldly and vividly in the journey through life....Passion must not be treated lightly. Its deep springs in human nature must not be misdirected and turned to inhumane ends....The grand passion of the young must be embraced in wholesome ways by adult power.... It must be nurtured instead of deformed or punished." (Thom James, "Kurt Hahn and the Aims of Education," The Journal of Experiential Education, May 1990 Vol. 13 No. 1)
- Hahn: "The adolescents have a vigilance of the spirit and an alertness of the senses superior to those of the man and the child." (Echo, June 1995, No.25)
- Robert Grudin: "Original thought is not the product of the brain, but of the full self. And 'self' is not confined by our skins but by our sense of humanity....the creative mind gives respect and patience to the smallest detail. Such a mind is reluctant to subordinate detail to principle, recognizing that detail is the basis of principle, and that even tiny anomalies in detail can inspire revisions in general laws. (The Grace of Great Things, 1990). An educator would say to students "examine and challenge conventions."
- Bob MacArthur tells us that creativity is what energizes perseverance.
- Moore (Care of the Soul, 1992) characterizes qualities of the spirit when he combines philosophy and religion for the 1990s. "Soul is the font of who we are, and yet it is far beyond our capacity to devise and to control....It is not accepting of a trouble-free world, we are taken down to earth, where principles give way to life in all its beauty and horror....Care of the soul is not solving the puzzle of life; quite the opposite, it is an appreciation of the paradoxical mysteries that blend light and darkness into the grandeur of what human life and culture can be....Taking an interest in one's own soul requires a certain amount of space for reflection and appreciation....The ultimate cure comes from love not from logic....sensory responses not from the intellect....Soulfulness is expressed in all one does."

A Bit of Principle and Pedagogy: In Public Health planning, Henrik L. Blum describes a combination of problem solving planning modes which outlines a sound approach to any social endeavor. It is called "Normative (Goal-Seeking) and Articulated and Guided Incrementalism" (Planning for Health, Second Edition, 1981). Simply stated, it means that a set of ideals and values are known. This base then guides, determines, questions, challenges, supports, alters or preserves courses of action on specific issues, crises, choices to make, etc. as they arise.

- An individual is never sacrificed for a group's expediency.
- The program is for the student, not the other way around. "Hahn realized how close weakness and strength are in the most powerful forms of education. In his own day, he perceived clearly, while others did not, the subtle line that distinguishes compassionate service from destructive egotism. On the one hand, he feared the lack of will among those whose lives stood in the path of the advancing Third Reich. Hence his call for programs ...to build fitness and commit young people to civic ideals. But on the other hand, he recognized the affinity between his methods and those of the Nazis, one used for the good, the other for deadly ends." (Thom James, "Kurt Hahn and the Aims of Education," The Journal of Experiential Education, May 1990 Vol. 13 No. 1)
- A humane and just world - and in this order. When mercy and justice come in conflict, follow your heart.
- Our students will tell us where to start. How good we are, will determine how we can recognize each student's point of entry. Our powers of creativity and imagination to put in place the steps required to invite each student to reach the standards to which we subscribe, as experience-based educators is our job. Some of these starting points are going to be surprisingly, even shockingly, low. Others will be beyond your estimation, at times seemingly beyond your own capabilities. Don't be off-guard for too long. The point is that **every** student is owed challenge - they need to be impelled, never compelled, to leave their comfort zones. Challenge is what shapes the soul, nurtures the spirit. The students can help design their collective and individual challenges, but you need to be critically, not judgmentally,

present. Your goal is that each student be beyond their starting point by the time they leave you. Therefore, your standards and expectations have to be of the highest level relative to the situation.

- Effective teaching requires a line drawn between your professional life and your private one. When you choose to cross, be clear what is in the crossing for your student. If you are unsure, seek advice from colleagues. You need an awareness of your judgmental responses and your insecurities.
- Compassion and understanding are different from friendliness and affection. Each quality has its value, and priorities at the moment in light of the larger context, should determine what we do. AWE is not camp, recreational per se, nor strict survival - it's a vehicle to a specific dynamic human development process.
- Communication is not what you say, but what the other person hears.
- Education's purpose is to replace an empty head with an open one. (From a Chinese fortune cookie) Another way to respect the fine line Hahn identifies between indoctrination and impelling young people into experience. Patience, creativity, listening skills.
- Paul Ylvisaker, former Chair of the Graduate School of Education at Harvard, observes that passion (the emotional base of a person) and other missing dimensions in contemporary education are inherent in the Outward Bound movement: "You people [in Outward Bound] have learned about learning, and the capacity to help the educational system to change. There is no learning without challenge and emotion....Learn because this obstacle is in front of you and it is real....A second quality of your experience--you do it with caring and intimacy....The third factor is--with a high prospect of success....When you watch the failure syndromes, they are the succession of experiences in which failure is the result, and it just deadens the capacity and willingness of the spirit and learning....Fourth, that it happens in an environment where the collective and the individualistic come together....Finally, learning takes place...in an environment where values are clear and where the value of values is immediately demonstrable." (Keynote Address at the International Outward Bound Conference, September 9, 1988, The Netherlands)
- It is important to say here that Hahn felt strongly about young people having the experience of failure as well as success. Through failure they learn what it takes to rise above it. He was convinced that one's disability is one's opportunity to heighten one's inner resources.
- Since the 1920s, and then with the rise of Hitler in the 1930s, Hahn perceived that the quality of western civilization was seriously threatened. He observed that "There [was] the decline of physical fitness due to modern methods of locomotion. There [was] the decline of skill and care to the weakened tradition of craftsmanship. There [was] the decline of initiative due to the widespread disease of spectatoritis. There [was] the decline of self-discipline due to the ever-present availability of tranquilizers and stimulants. There [was] a decline of memory and imagination due to the confused restlessness of modern life. There [was] the decline, the worst, of compassion, which William James called "spiritual death."
- There are several worldwide educational movements that Hahn initiated to promote the healthy development of humane citizenship. Among them is Outward Bound which was Hahn's response to William James' query "What is the moral equivalent of war?" Hahn' believed that "One reveres life for having experienced it in real, dramatic terms. That from such experiences one learns to respect self. That from respect for self flows compassion for others, and compassion for others is best expressed in service to mankind." The four pillars of Outward Bound are craftsmanship, service, physical fitness and the most important one, compassion. One of Outward Bound's credo is "We are better than we know. If we can be made to see that, perhaps for the rest of our lives, we will be unwilling to settle for less."
- Another Hahnian association is the Round Square: a conference of 23 international schools subscribing to five pillars. They are education for democracy, international understanding, environmental conservation, community service and outdoor adventure. This summer Nelson Mandela became its most recent patron. The credo of the member school, Gordonstoun (founded in 1934 by Hahn) is "Plus est en vous." (There's more in you than you think.")
- At times we can overextend our good intentions into narrowness. For example, in the field of popular psychology, we have advanced so fervently down the rational track of taking responsibility, that Thomas Moore, theologian and psychotherapist, cautions us when speaking of soulfulness, that "the self-help idea often goes to excessive sincerity [the part that dwells in the conscious part of the mind], when a dose of fiction is necessary to keep honest [recognition of the unconscious forces]. No one knows the secrets of the heart well enough to tell others about them authoritatively."

I will close this entry with this thought - Humanism is kindness and goodness. This notion is different from accepting behavior, particularly emotional expression, without standards: the perversion of the "politically correct" mode. As humanistic educators, we need to look deeper to discern the underlying issues as best we can, and with sensitivity to the individual and the moment, in order to know how best to proceed. If these thoughts whet your appetite, please join in. Should you wish to discuss the life stories behind the above and are unable to attend our workshop, do not hesitate to contact me.

Biography

Since 1970, **Arlene Ustin** has been imbued with Kurt Hahn's educational philosophy and values. Since 1971, she has instructed, course directed, designed programs and consulted with the U.S. and internationally on experience-based education. During the past 30 years, Arlene has taught inner city youth, educators, helping professionals, corporate managers and adolescents from affluent backgrounds.

POSITIVE CHANGE THAT LASTS

Dr. Erhard Vogel
The Vogel Institute, 3033 Central Avenue, San Diego, CA 92105, 619-282-2111

Abstract
We often plant the seeds for change, yet only get to the "sprout" stage. This workshop reveals the practical ways to pro-actively nurture change into full bloom that will last throughout our life. You are guided through experiences that give you the insights and practical life application techniques by which you can make lasting positive change in your life.

"Dr. Vogel works intuitively, adjusting the workshop to the needs of the individual participants and the group as a whole. Therefore, no two workshops are exactly alike. Below are some of the topics and activities that may be included:

Topics:

- Deciding what you really want: The 8 steps to successful decision making
- Keep your inspirations for change alive through improved concentration
- Proper attitude/mind necessary for achieving lasting change
- How to persevere through times when it seems there are no results
- Maintaining balance during the process of change
- Cultivating the Self-respect necessary to ensure real change
- The four indispensable elements for lasting success
- Accessing your principle patterns of resistance to change
- Focusing on the solution vs. the problems
- How to overcome self-sabotage in the process of change
- Using obstacles as stepping stones
- Relating to challenges from an internal locus of control
- How to make the change you really want without distracting with superficial change

Activities:

- Interactive lecture and discussion
- Guided focusing experience/meditation
- Small group exercises
- Real life application techniques

Handout example:

QUESTIONNAIRE
Resistances based on Old Beliefs, "Them Excuses" and Fears that tend to keep us from making lasting positive change:

Check the ones you have noticed in yourself.
_____ Too fat
_____ Too thin
_____ Too old
_____ Too young
_____ Too poor

_____ Not hurting badly enough yet
_____ I can't
_____ My family never did anything like that
_____ That is just silly
_____ It's too much work
_____ I might fail
_____ I might succeed
_____ I might get hurt
_____ It's too expensive
_____ I don't have the energy
_____ They might laugh at me
_____ I can't really trust myself to carry it through (CONT. OVER)
_____ I'm not ready yet
_____ It is too hard
_____ It is too far to drive
_____ It is against my religion
_____ I'm not that kind of person
_____ Even if I try hard, I still could fail and then feel worse.
_____ I would have to change, and maybe lose my friends.
_____ I'm too __________ (old, young, fat, skinny, poor, blonde, etc.).
_____ They won't let me change
_____ I can't get the time off from work
_____ They don't understand
_____ I don't want to be under their influence
_____ As soon as I get the money, I will do it.
_____ As soon as I get the ________, I'll do it.
_____ My kids need me.
_____ I don't want to hurt _______ .
_____ I'm afraid to tell my husband/wife/boss
_____ They have to change first
_____ I have to go on holidays

Biography
Erhard Vogel, Ph.D. was Born in war-torn Germany in 1939, Erhard Vogel immigrated to the United States at age 14. He graduated from the Pratt Institute of Design in Brooklyn, and at an early age rose to a respected position in a world-renowned architectural firm. At 30, Dr. Vogel set aside a brilliant career in architecture to devote himself to the service of humanity.

For four years Erhard Vogel traveled the globe. He lived among the people of Turkey, Syria, Lebanon, Iraq, Afghanistan, India, Nepal and China, thoroughly researching the ways in which people of different cultures seek fulfillment. Erhard lived and taught among the sages in the Himalayas, recognized and distinguished as a master meditation teacher. He saw the underlying need in all people to fulfill their potential.
Dr. Vogel states,

> *"It is not enough for us to be born, grow, reproduce, get fat and die. As human beings we have endless potentiality, and it is the innate need of all of us to fulfill that potential. Indeed, every one of our instincts and aspirations has that as its real goal."*

Erhard returned to the United States with his teachings, a unique combination of time-tested wisdom and pragmatic methods, to address problems and aspirations of our contemporary society. The unique effectiveness of his teaching is based upon his direct experience and his conviction that the highest spiritual aspirations of humankind are ultimately practical, not merely philosophical or theoretical.

Dr. Vogel continues to teach, train teachers, consult, write and lead seminars. He holds a doctorate in clinical psychology and is author of the books, *Self-Healing Through the Awareness of Being*, *The Power of Positive Practice*, and *Concentration: Claiming Your Personal Power.* An accomplished public speaker, he is much in demand both in the U.S. and abroad. He has appeared on many television and radio programs nationwide and has hosted two successful radio shows in San Diego.

FACE CARDS FOR REFLECTION

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Abstract
Face Cards are a pictorial tool designed to help process group or individual experiences in a variety of settings. Our goal is to introduce Face Cards and their function by including participants in examples of their use. Expect interpersonal and intrapersonal activities designed to address feelings, attitudes, and perceptions.

Perhaps the best way to introduce Face Cards is to repeat the adage, 'a picture is worth a thousand words.' Face Cards are a series of hand held cards, each with a single facial expression printed on it. They were developed to help clients identify intrapersonal and interpersonal feelings, attitudes, and perceptions, related to a variety of settings and situations, and may be used both with groups and with individuals.

Face Cards are numbered to correspond with a word descriptive of each expression. This word is meant to assist the facilitator, as the expressions themselves may be interpreted by clients in a number of ways. In fact, this openness to interpretation is one of the key elements behind their development. Facilitators are cautioned to be non-judgmental and to remember that this tool was designed to aid clients with reflection and self- and group-awareness. There are no right or wrong answers.

Clearly, having expressions printed on cards or within books is not a new idea, especially to psychologists and counselors. However, what is new is the vastness and subtlety of the expressions combined with the innovative suggestions for their use. Techniques and activities may range from private reflections to large group interactions.

In their most basic use, clients are asked to select a card which best expresses a feeling they are having, or have had, in relation to an event or an experience. Clients show the card, identify the expression, and share reflections. Or, clients may choose to simply hold the card up for interpretation. In either case, Face Cards serve as something tangible to describe, reflective of their feelings. The facilitator's role becomes to help the clients identify for themselves why the card was chosen, and in what other situations they may have similar feelings. Where appropriate, the facilitator encourages group discussion and feedback.

Other basic ways in which Face Cards have been used include: The identification of attitudes helpful or detrimental to group functioning without having to single out specific individuals; goal setting; and identifying anticipated feelings/attitudes relevant to an upcoming challenge and comparing to feelings/attitudes following said challenge.

We will begin our workshop by briefly introducing ourselves, Face Cards, their development and use. Following introductions, participants will be involved in some basic Team Building activities and subsequent reflection. In small groups, participants will be asked to imagine challenge experiences and predict reactions. Next, Face Cards will be used in several large group, interactive activities. We will close with a brief question, answer, and discussion session.

Biographies

Tad Vogl's professional background includes having worked with adult psychiatric patients and emotionally disturbed children over a period of approximately six years. He holds a BFA Degree in Illustration, and in August, 1995, will graduate with a MS Ed. Degree in Outdoor Teacher Education. As a Northern Illinois University Graduate Teaching Assistant, Tad has done research in Challenge and Adventure Education. He has been both a Teams Course and an Accessible Teams Course facilitator.

Bob (Robert) Vogl is a member of the Outdoor Education faculty at the Lorado Taft Field Campus of Northern Illinois University. In addition to his strong environmental background, Bob teaches the program's graduate level adventure/leisure class. In addition, he has facilitated a wide range of Adventure/Teams Course groups in luding youth, adult, school, and corporate.

INTEGRATING EBTD WITH 'TRADITIONAL' METHODOLOGIES: CREATING THE TEAM DEVELOPMENT WORKSHOP

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Abstract

The challenge as presented to the management development staff: Design a workshop to introduce team concepts, building teaming skills, and promote team unity. The audience: Consultants from 350 locations in 79 countries. The result: A dynamic Team Development Workshop incorporating a variety of instructional strategies.

In this session we will discuss the process of designing a team intervention that smoothly integrates a variety of experiential techniques. This case will serve as a starting point for exploring approaches to integrating experiential techniques in your own settings.

Background

The Arthur Andersen Worldwide Organization is a global professional services firm. It provides a wide variety of services to clients worldwide through both Arthur Andersen and Andersen Consulting. The Organization consists of more than 75,000 professionals worldwide, working out of more than 350 offices in 74 countries.

Much of the work of the firms is accomplished through project teams. These teams are formed, complete specific projects, then disband; the members then move on to different projects and project teams. These teams are made up of a variety of stakeholders, generally including Andersen people, clients, suppliers, and others. Projects may last for days or years, involving a couple of people or hundreds, depending on the scope of the effort.

Though the teams vary in many ways, there are consistent elements among them such as: (1) teams are deadline driven and need to accomplish a large volume of work quickly, (2) the relationships between all parties are valuable, and must be preserved, (3) the work they are doing is generally complex and often ambiguously defined at first, (4) members are generally highly committed to the team's goals.

Training, as one of the tools used in developing people, is a high priority within the firms. The investment in developing its people (about 6% of revenue annually) is seen as a differentiator in the marketplace, providing strategic advantage. As a result, participants generally perceive training as an opportunity and are enthusiastic when participating.

Identified Need

Teaming was identified as a significant performance need. This was based on the fact that Andersen personnel spend virtually all their time working in teams -- either ongoing work teams, temporary project or engagement teams, quality action teams, committees, or others. Yet people receive very little, if any, formal education on teaming. Furthermore, many of the personnel are responsible not only for participating as effective team members but also functioning as team leaders and/or team building consultants to our clients. The need for team training was identified for two separate target audiences: Intact teams and individuals.

Intact teams wanted team development help to realize two overall benefits: (1) get the team up to speed quickly, providing increased efficiency, and (2) create better overall and specific functioning between individuals on the team, providing both increased efficiency and quality. Individuals wanted team training to develop their skills and to walk away with specific frameworks, tools, and techniques for developing their engagement teams back in the office.

Based on in-depth discussions with our project clients and members of the target audience, the following learning objectives were outlined:

- Develop a deep and practical understanding of team basics
- Identify areas for becoming a more effective team member
- Learn to apply methods and tools for team development
- Practice effective team skills in a variety of activities and experiences
- Identify strategies to sustain team performance
- Develop goals to improve individual and team effectiveness

Approach

To address these needs we designed a workshop composed of four four-hour modules, each focusing on a specific aspect of teaming. This modular design allows for maximum flexibility in delivery and customization based on the needs of different audiences. Although modular in nature, each training segment was also designed to build on the previous segment to facilitate team development. The modules are organized as follows:

- Provides orientation and overview of team basics
- Grounds participants in the experience and skills needed to develop trust and effective communication
- Provides intact teams with an opportunity to focus on real team issues or areas for development under the guidance of a learning coach (instructor) using the skills learned in module two
- Helps teams assess and reflect on their learnings.

The training was designed with the following key features:

- Provides learners with current and classic ideas on team performance and development.
- Places a heavy emphasis on experience-based learning via adventure-based activities (learning laboratory) as well as other traditional 'learn by doing' methodologies such as fishbowl discussions, feedback exchanges, working sessions, role plays, etc.
- Provides learners with tools and resources on teaming either as take-away materials or reference materials to be used during the course. These materials include a Team Development ToolKit, books and articles from team building experts, and a variety of models and frameworks.
- Provides opportunities for participants in the individual workshop to develop their skills by role playing scenarios they may encounter on their own teams, and getting feedback on their performance.
- Gives intact teams several opportunities for 'Team Time,' which is blocks of unstructured time for teams to address specific issues of importance or areas for improvement under the guidance of the instructor.
- Integrates instructors as learning coaches whereby the instructors sit-in with the teams to promote reflection and exchange among team members as well as provide observations, feedback, and process suggestions to facilitate greater teamwork within the group.

Maximum involvement of the learners was identified as a critical success factor for the workshop. To achieve this, the design includes a variety of experiential techniques. Some of these are summarized below:

- **Problem solving initiative – Bridge building** – Participants begin by building a bridge out of a variety of office products, and presenting it to the group. This begins the process of creating an amiable environment, and begins a discussion of basic team concepts.
- **Problem solving initiative – Minefield** – The personal and interpersonal dimensions of teams are introduced with this initiative. Specifically, the role of trust on a team and the behaviors that increase or decrease trust are explored. This activity is also particularly effective at generating discussion of individual communication styles.
- **Values Cards** – A structured process is used to discuss and clarify individual and shared team values. A number of values are individually listed and defined on cards; each person sorts the cards based on their values. The team members share their rankings and develop a set of the team's shared values. The impact that these values have on the team's functioning are then discussed.
- **Fishbowl discussion/case study** – The team that wasn't -- Content on various action science tools such as the ladder of inference is applied in a fishbowl discussion. A case scenario is discussed by a subgroup with the outer participants observing their process. Each observer focuses on using a particular action science tool to guide their feedback.
- **Problem solving initiative – Maze** – Concepts related to team development and process improvement are introduced in this activity. The iterative nature of this activity lends itself well to building awareness of learning from experience and incorporating improvements. The complexity of the task reinforces the importance of operating as a team versus a group of individuals.
- **Visualization exercise – Ideal teamwork** – Group members create graphics that illustrate their concept of an ideal team. These graphics are shared with the group and the elements explained. Impressions of the team are often more clearly expressed when illustrated.
- **Problem solving initiative – Warp speed** – The factors that contribute to high team performance and the impact of performance measures on team performance are illustrated through this activity.
- **Dialogue** – Group members participate in a dialogue around the question 'What does it feel like to be a part of a high performing team?' This allows the group to be introduced to dialogue, experience it, and in the process synthesize many of their learnings from the workshop.

Considerations & Lessons Learned

The process of creating the Team Development Workshop, like any development effort, was rich in learnings for everyone involved. The added dimension of integrating a variety of experiential methods made the process both more challenging and more rewarding. The following are some lessons from the experience that stand out in our minds.

- When dealing with team development content, you need to be crystal clear on what you are trying to accomplish. Our first version of the workshop focused on building teaming skills in individuals, and despite precisely worded promotional material, intact teams signed up expecting a team building intervention. After briefly fighting this tide, we realized that everyone would be best served by creating a separate process to address the unique needs of intact teams. The result has been more clarity in the objectives of the sessions and more satisfied participants.
- Prepare the workshop facilitators to meet the demands presented by using such a wide variety of training methods. The use of challenge initiatives in the workshop meant we needed to help get our existing pool of instructors up to speed on how to effectively facilitate group initiatives. We found that the basic skills required to debrief experiences were already present with the instructors; what was new was the format of the activities, which proved quite challenging. The activities that had traditionally been used in our training sessions were well defined and fairly straight forward to present. The initiatives we used were meant to be adapted to each group, requiring more preparation and considerably more flexibility from the instructors.
- Simplify logistics whenever possible. The cost and convenience of running the Team Workshop is directly tied to the thought and planning that goes into the logistics. When conducting challenge initiatives at our training center we have access to considerable materials, classroom space, and support personnel; this is not the case when conducting the workshop at local offices. The development team made extensive use of office supplies and other readily available materials when designing activities. We found that significant amounts of material could be used in multiple activities, and still used by the office staff at the end of the day. This reduced the cost to conduct the workshop in terms of actual materials, and more significantly, time spent by support staff in coordinating sessions.
- Make the workshop flexible enough to be modified to meet the group's unique needs. The modular design of the workshop has made it easy to shuffle and adapt the content based on each group's unique needs. Enough content, activities, and tools are included in the materials to conduct a workshop that is much longer (or shorter) than two days. We have found that we never present the same workshop twice, and the structure of the materials facilitates this.

The Team Development Workshop has been well received by our clients. Overall, participants have indicated that for the most part the activities are reflective of 'real world' situations and that the activities are very effective in facilitating the sharing of experiences between participants. The feedback we are hearing from workshop facilitators has been extremely positive as well. They appreciate the high level of participant involvement and the flexibility the format allows.

The workshop has been a rewarding opportunity to apply a variety of educational techniques to challenging content. We are already looking for ways to build on this success and continue the use of experiential techniques.

Biographies

Matthew G. Vosmik is a manager in the Management Development group of the Professional Education Division in the Arthur Andersen Worldwide Organization. Matt consults internally and manages the Outdoor Adventure Program. His expertise lies in communication skills development, team development, and experience based training.

Mark S. Holt is a training and development specialist with the Arthur Andersen Worldwide Organization. He is responsible for working with Firm personnel and external clients to provide innovative training programs and consulting services on a variety of human performance issues. His specific areas of expertise include team development, organizational communication, and change management. He is also a lead facilitator for the Andersen Outdoor Adventure Program, which provides adventure-based learning programs for teams and individuals.

WILDERNESS LEARNING ACTIVITIES FOR ENVIRONMENTAL EDUCATION ON WILDERNESS TRIPS

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Abstract
This workshop presents environmental education on wilderness trips through the use of on-trail activities meant for college-aged/adult participants and meant to fit the pace and structure of group outdoor trips. The activities are designed to increase wilderness trip participants' level of ecological literacy without interfering with the informal nature of wilderness travel.

Introduction

Many experiential education organizations use the wilderness as a backdrop for their activities and programs. Unfortunately, few adventure education organizations list teaching about the environment as a top priority of the organization. Environmental education on wilderness trips is valuable to adventure educators for several reasons. By better educating participants about the environment, organizations help create a public which is more connected with the natural world. This environmentally conscious public is more likely to support policy which preserves wilderness areas which the adventure organizations use. Wilderness trips are ideal settings for learning about the natural environment and an environmental aspect adds richness and enjoyment to adventure education trips.

One explanation of environmental literacy's low priority within adventure education can be illustrated through Priest's (1986) model which places adventure education within the broader realm of outdoor education. Priest defines outdoor education as consisting of two branches, adventure education and environmental education. According to Priest's model, the task of teaching environmental literacy has traditionally been assigned to organizations such as schools and environmental learning centers. These organizations have developed volumes of organized curricula to help them meet their educational goals.

In contrast to environmental education organizations, outdoor adventure organizations often place greater importance upon promoting personal growth, group development and teaching survival and recreation skills than on promoting environmental literacy (Priest, 1986; Miles & Priest, 1990; Ewert, 1989). Adventure education authors do refer to strategies for trail teaching or teaching in a wilderness setting. Few of the strategies, however, are designed specifically to increase ecological literacy (Hammerman & Hammerman, 1973; Link, 1981; Knapp, 1988; Gilbertson, 1991). The majority of trail teaching strategies in adventure education refer to teaching other skills such as minimum impact camping (not the same as environmental literacy), map and compass, paddling, rock climbing, and teamwork, (Cockrell, 1991; Ewert, 1989; Miles & Priest, 1992). In other words, adventure educators frequently teach in a natural environment, but their primary goal is rarely to deliberately teach about the natural environment.

Adventure educators may be able to adapt certain environmental education strategies for use in a wilderness setting when teaching environmental literacy. However, adventure education organizations and their leaders/instructors lack a variety of teaching strategies which are specifically designed for use on the trail.

Informal and Non formal Learning

An important way to increase environmental learning on wilderness trips is for the trip leader to help bring the learning from the informal to the non formal level. Informal learning in adventure education occurs as the participants make observations and conclusions on their own. For example, a student may notice a river bank eroding during a rainstorm with less erosion occurring where plants are growing along the bank. The student may then presume that plant growth slows soil erosion. Informal learning is valuable and is likely to happen regardless of the efforts of the trip leader or educator (Tamir, 1991). To make learning more deliberate, however, the wilderness trip leader can play a role in the participants' education to bring informal learning to the level of non formal by adding a small amount of structure to the learning.

Adding structure to informal learning may be as simple as encouraging participants to tell the group about something they noticed during a hike. This seemingly small act may serve to accomplish several educational goals. For example, the students are compelled to verbalize their observations and express them to the group, therefore enhancing the students' own understanding of the situation. By listening to the students, the leader/instructor has the opportunity to assess some of the things they are noticing and thinking. The group has an opportunity to discuss their own thoughts and reactions and learn by establishing emerging patterns. Finally, the leader has the opportunity to introduce related topics while the interest of the group is aroused. By changing group learning from informal to non formal, the outdoor educator is able to facilitate a greater awareness and more discussions of ideas and values during a wilderness trip. A few small changes in the way the trip is promoted and conducted can mean the difference between informal and non formal education on the trail.

Factors which Deter and Promote Learning on the Trail

While the trail setting can be a stimulating learning environment, it can also supply many barriers to learning. The following section discusses some of the factors which promote and deter learning on the trail. Low teacher/student ratio is identified as contributing to an effective learning environment. Working in small groups is a related factor which is also identified as beneficial to adult learning (Wood & Thompson, 1993). Low instructor/participant ratio which is commonly maintained on wilderness trips.

Humans have certain physical needs which must be met in order to achieve an optimum learning environment (Maslow, 1968). Basic physical needs include food, water, sleep, shelter. If these needs are not met, a person will place a higher priority on meeting those needs than on meeting secondary needs such as learning. For example, if someone on a wilderness trip is hungry, thirsty, tired, physically hurt, or uncomfortable due to heat or cold, that person will be much less able to concentrate on learning. The group leader or teacher should check to be sure that the basic physiological needs of the group members are met before conducting learning activities.

In addition to physical needs humans have psychological needs which must also be met to maintain a learning environment. Some of these needs include recognition, caring, acceptance, self-esteem, identity, safety and security, freedom and power to achieve goals, challenging activity, clear values, fun, and intellectual and spiritual growth A feeling of safety and security is both a function of what a person perceives and of actual physical reality. Wilderness trip participants may have access to all the necessary food and gear that they need to keep warm and well fed. However, if they believe that they are going to be hungry and cold (perhaps due to lack of experience or a misunderstanding), the negative effect on their learning ability is as real as if they were actually experiencing the hunger and cold.

Another aspect of safety and security is emotional safety security. As Knapp (1988) points out, people also need to feel accepted, recognized, and to have a sense of self-esteem. In one study (Ewert, 1989) adults reported fear of not fitting in with the group and hindering the group as much greater than fear of physical stress or injury. Threats to emotional safety can happen when a person fears: a) criticism for his or her performance or beliefs; b) being unable to fit in with the group; c) being misjudged by others. A trip leader must therefore remember to address both the psychological needs of trip participants in addition to physical needs. Bruffee (1988) agrees that students need to feel safe to learn. Ewert suggests that leaders address participants' fears to create the best learning environment (Ewert, 1986).

The opportunity to process experiences to gain greater personal meanings from their activities is another important factor in learning (Knapp, 1988). Knapp also points out that as they learn intrapersonal and interpersonal life skills, people have different requirements for being alone and for being with others. Many people learn best when discussing information with others or simply repeating information that they have just learned. Others require opportunities for quiet reflection in order to fully process new ideas. A wilderness trip leader should recognize both these needs as valid and should provide opportunities for individuals to process new knowledge which include both group interaction and solitude.

A final factor in learning is the disposition to use skills and knowledge, as well as to possess them (Resnick & Klopfer, 1989). Often, the participants on a wilderness trip are there because they have chosen to be there. Many have paid money to be there. Such participants are therefore likely to be motivated to get the most out of their trip. Trip leaders who are aware of factors which deter and promote learning can do a better job in creating a climate which is optimum for student learning.

Environmental Learning Stages

Various proposed goals for environmental education and stages of transference can be synthesized into a three-step model of stages in environmental learning. At the base of the pyramid of stages is knowledge of the environment and environmental sensitivity, awareness and appreciation. Once a person has a basic knowledge of natural systems and feeling of environmental appreciation, the person is able to move to the second tier involving knowledge of issues and the ability to analyze and evaluate the issues. The third level is the ability and intention to act in ways that are environmentally responsible. This level requires all the skills and knowledge of the first two levels plus the ability to apply that knowledge to actions and to generalize knowledge from one area for use in creating action strategies in other areas.

Environmentally Responsible Behavior

Knowledge of Issues/Tools for Analyzing Issues

Environmental Awareness and Appreciation/Basic Knowledge of Ecology

For example, participants on a rafting trip may gain some environmental sensitivity and knowledge of ecology through the minimum impact practice of packing out all human waste. The trip leader could encourage sensitivity by pointing out the beauty of the river environs and by having the group imagine the same area if every raft group left all its human waste behind. Some knowledge of ecology comes into play through a discussion of water cycles and how human waste affects the cycles. If the participants are at the second level of knowledge, they can then investigate issues such as water quality or large-scale disposal of human waste. The participants use level-one knowledge and sensitivity to investigate the issues on level two. Once they have reached level three, they may generalize the knowledge of issues to change their behavior in other life areas. For example, the participants may choose to change the way they dispose of human waste in the home or at work. This change may be as simple as flushing the toilet every few visits to the bathroom instead of every visit in order to reduce water usage. Alternatively, it may mean a change as dramatic as installing a composting toilet instead of relying on city sewage systems for waste disposal.

These steps are achieved gradually over time. The role of an adventure educator may be to analyze which level is most appropriate for each group and focus on teaching at that level. A group with little environmental sensitivity or knowledge of natural systems may not be ready to discuss environmental issues such as water quality in a meaningful way, much less identify behaviors in their daily lives which may lead to improved water quality. According to the statistics cited earlier in this paper, the majority of adults lack knowledge of basic science and ecology concepts and therefore are at the bottom step of the pyramid.

Learning Activities

The following is a list and brief description of sample learning activities designed to increase the environmental learning focus of wilderness trips. The first two are pre-trip activities conducted by the organization and the following nine activities are for trip leaders to facilitate on the trail.

Pre-trip Activities

A. *Advertising*

Advertising should mention that environmental learning will be a part of the trip so that participants arrive with the expectation that learning about the natural environment will play a role in their wilderness experience.

B. *Pre-trip Meeting*

Any wilderness trip is enhanced by a pre-trip meeting. Leaders and participants are given the chance to discuss the trip, route, food, expectations and other specifics. This meeting improves trail learning because it helps leaders and participants prepare themselves for the challenges of the trip and avoid barriers to learning such as hunger, discomfort, and fear of the unknown. The pre-trip meeting is also an excellent place to introduce the trail environmental learning activities.

On Trail Activities

1. Nature Journal -- record observations of nature through writing, sketching or painting.
2. Wilderness Window -- pair off and take turns sharing a beautiful or unique object from the natural surroundings.
3. Silent Hike, Paddle, or Portage -- travel for a time in silence to better tune-in to natural surroundings
4. Giving Gifts -- a circle activity in which participants each name something valuable from nature
5. The Acid Test -- test the pH of local waters and discuss acidity and acid rain
6. Ecology Theater -- pair up and have fun acting out ecology concepts
7. Wilderness Managers for a Day -- split into teams for activity and discussion on wilderness management from three differing perspectives

8. Beyond the Wilderness -- game identifying minimum impact activities for home and work
9. Natural Object Closure -- choose a natural object to represent an aspect of the trip and share it with the group

As you may have noticed, the on trail activities are not revolutionary. In fact, many of you have probably conducted some of them or similar forms of them already. The difference is the activities are now part of a deliberate structure and plan to include environmental education on wilderness trips. The activities are part of a conscious learning progression. This small amount of deliberate structure includes simple learner outcomes such as "participants will take time to look closely at natural surroundings" and simple evaluation techniques such as "ask the group members what they learned". These types of outcomes and evaluations take little time but add structure and credibility to the learning activities.

The task of including one more aspect on a wilderness trip may seem daunting. Many trip leaders feel that they have little enough time to complete even the most basic of trip duties such as travel, setting up camp and cooking meals. Environmental learning on a wilderness trip requires commitment and planning on the part of the organization and trip leader. In order for this type of learning to take place, the leader must feel that environmental learning activities are worthwhile. The leader must feel comfortable with including the activities in the trip structure. Without this commitment from the leader, the learning activities will be easily set aside and forgotten. The leaders' commitment and comfort with the lessons also have a major influence on the trip participants' perception and participation in the activities and help them feel the activities are fun and worthwhile.

The last consideration for including environmental learning activities on wilderness trips is the trip pace itself. Field tests of the activities reveal that such activities are not compatible with a trip that is filled with long travel days. The pace of the trip must be designed with the activities in mind. If the group arrives at camp after dark with the evening meal and camp tasks still undone, there will never be time for learning activities of any type.

These pre-trip and on trail activities are only a component of a full list of goals and priorities for an outdoor education organization. Each organization must decide on the importance it will place on environmental education in wilderness trip settings. Organizations must then back-up their priorities with support and training for their staff and field instructors. Perhaps in the future, on trail environmental learning activities will be commonly created and distributed among adventure educators who see environmental learning as a natural part of all outdoor education endeavors.

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Biography

Kaija Webster is currently the director of Bemidji State University's Outdoor Program. She has worked with outdoor education at the University of Minnesota in St. Paul and Duluth and through her own sea kayak/outdoor travel business which she co-owned with her husband.

Kaija's Master of Education degree is in Outdoor/Environmental Education. Activities for teaching environmental education to adults in a wilderness trip setting was the topic of her thesis research. The on-trail activities that she designed for the research were tested at two universities' tripping programs and are used in her own outdoor trips as part of an ongoing effort to improve the level of environmental awareness and learning on adventure education trips.

Kaija has presented her research and on-trail activities to governing boards of camps which are seeking ways to include some nature awareness on wilderness trips while maintaining the informal spirit of traditional wilderness travel.

EARTHKEEPERS™

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Abstract
This session introduces Earthkeepers™, an earth education program designed for 10-12 year olds. The program is underway in both resident and non-resident outdoor centers around the world. Participants will have a chance to experience the magic the kids enjoy as they follow an unseen character known only as E.M., who guides them through the earning of the KEYS to become Earthkeepers™ We strongly encourage you to take part in the Earth Education Interest Session held Friday morning.

Earthkeepers™ begins as a three day outing to an outdoor center. During their visit, the students take part in activities to learn four basic ecological processes that support life, and four experiences to deepen their feelings for the earth. At each step, they earn actual keys that they use to open special boxes that reveal the secret meanings of E.M.

During this time, the students take part in magical learning adventures to build their understandings and feelings. Among other things, they will follow a water or soil speck as it is constantly recycled through the living and non-living world, follow E.M.'s Diary to have an adventure in the out-of-doors, and they will dig up time capsules to see how the natural world has changed over time.

But the program does not end after their outdoor experience. Fully half of the program takes place back at school and home as the students work on their own environmental habits and share what they have learned with others. The four KEYS - Knowledge, Experience, Yourself, and Sharing - and the four secret meanings of E.M. organize the important understandings and feelings the program builds.

Biographies

Dave White is the Director of River Bend Nature Center in Racine, WI. He holds a Masters degree in environmental education and interpretation from Aurora University. He has been an associate staff member of the Institute for Earth Education since 1984, and has presented workshops and sessions on earth education at centers in Texas, Florida, Ontario, Wisconsin, Illinois and Michigan. At River Bend, Dave and his staff have trained over 2,000 Earthkeepers in the last three years.

Dave McCollum is the Associate Executive of the Camping Services Branch of the YMCA of Milwaukee. He has conducted earth education sessions in Wisconsin, and has directed the implementation of several earth education programs in his camps.

WHAT WE THINK WE HAVE LEARNED ABOUT CHANGE IN ONE COLLEGE OUTWARD BOUND ADAPTIVE PROGRAM

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Abstract

Over the past 27 years, Wheaton College has been offering an 18 to 21 day Outward Bound type experience, called High Road (Vanguard experience), for incoming freshmen and transfers to facilitate transition into college life. This workshop will explore certain program elements and processes that seem to support change.

While running a college Outward Bound adaptive program over the past 27 years, we have had our share of successes and failures as we have attempted to assist Wheaton College freshmen transition into college life.

Wheaton College is a four year Christian liberal arts college with a high degree of selectivity in its admissions. As with most students who begin a college experience immediately after high school, the students entering Wheaton College are examining acquired values of their family of origin and community with a desire to form their own. They want to make new friends early in the college journey and gain confidence and personal skills that will help them in this transition. The Vanguard/Freshmen High Road program has met these needs of approximately 2,000 incoming students since its inception. It is an 18 day program that uses the Nicolet and Ottawa National Forests for a major expedition which may include backpacking, canoeing, mountain biking, rock climbing, solo, service project, marathon, initiatives, and ropes course. The heart of the program is not the physical elements but the group process and guided reflection on the experience from a whole person development perspective. We have identified certain elements in the program that seem to support the processes of change as well as several ways in which change takes place.

Elements that seem to support change

- Contrasting environment.
- Sensitivity of leaders to group and individual needs.
- Challenging activities.
- Simplicity of living.
- Spiritual focus.
- Problem solving situations with real consequences.
- Unpredictability of nature and similar events beyond one's control.
- Extended time together without resources outside of group.
- Shared ownership of goals by leaders and participants
- Support of group and leaders in both success and failure.
- Leader's ability to both support and challenge struggles.
- Connecting learning with adjustment to college life.
- Use of metaphors and narratives to make sense of experience.
- Dynamics of the group.
- Group facilitation skill of leaders.
- Stretching experiences.
- Solitude.
- Repetition of testing.
- Diverse background of students.
- Clarity of goals and vision of leaders.
- Permission to fail.
- Modeling of leaders.
- Meaning-making capability of participants.
- Meaningfulness of individual sand group
- Degree to which personal limits are tested.

Research on Program Elements

Michael McFee's study on the effects of group dynamics on learning (1993) also factored out critical incident responses of what the students deemed important to them for learning and growth. The 589 individual critical incident items submitted consisted of 109 different items and were categorized into seven categories: Physical activities, spiritual growth, group experience, personal learning/growth, psychological experience, social, and miscellaneous. Thirty-two percent (191 items) of the critical incident items fell into the physical activities category including solo, marathon, ropes course, rock climb and rappel, night canoe or hike, backpacking, and canoeing. The solo was the most listed event and the most important. The spiritual growth category included 133 items (23%) with the largest number of responses referring to being in a situation where the individual felt that he or she had to rely on God for strength to get them through the experience. After solo, this response was the second most listed. In the group experience category (42 items), the most listed was group debriefs and the main reason given was to share thoughts and feelings with others. In the personal learning/growth category with 83 responses, the most common response was breaking perceived limit or going further than thought possible. In the psychological experience category (50 items), the most frequent responses dealt with coping with physical pain from sore feet and muscles. The social events category (29 items) had as the most frequent response that of dealing with the individual receiving or providing help.

Identifiable Processes of Change Observed in the Program and Supporting Research
Students in the High Road/Vanguard program encounter many new challenging tasks and people immediately as they begin the program. They are forced to personally grapple with these challenges which seem overwhelming as well as confront a diversity of responses of others to these challenges. The challenges may at first seem straightforward but include the seemingly impossible task of sorting through the many ways of viewing the problem and seeking a solution. Ideas that were assumed by the student to contain the correct solution are seen as one possible solution among other equally valid choices. Previously held ties are challenged thereby encouraging the student to examine one's ideas and presuppositions. The consequences surrounding many of the problem solving experiences in the program and the ability to test out the suggested solutions force the student to seriously consider the views of others. This process helps the student to move from foreclosure in one's thinking to multiplicity and openness to new ideas.

Van Wicklin, Burwell, and Butman (1993) conducted a longitudinal study of 100 college students from Houghton College, Wheaton College and Messiah College to understand entry and exit-level characteristics of college students with respect to psycho social development, values, and moral reasoning. Using an identity status model of James Marcia (1980) to label the current status of each student upon entry and after completing four years of college and collecting data on significant experiences that may have fostered movement toward identity achievement, it was discovered that the High Road/Vanguard experience was one of the significant experiences that encouraged this growth. Those students who do not progress in identity development tend to have advanced less in cognitive style, are less tolerant of diversity, value broad-mindedness and imagination less, and are less principled in moral reasoning and decision-making; thereby, not profiting from their liberal education.

Entering students are facing a perplexity of choices. They have selected a college but are involved in choosing a major, selecting courses, entering into relationships, setting goals, etc. These are difficult decisions and many of these choices will determine their future. Often lacking is a sense of what is important in life. Stripped to the basics with an abrupt separation from the comforts of home, friends, family, and familiar routines and faced with the essential tasks of shelter building, cooking, boiling water, route finding, and working together to accomplish these goals effectively seems to stimulate rethinking of their values. The solo experience not only totally separates the student from food, companionship, and comforts of home but also provides extended time to critically reflect upon what is important in life. Are comforts essential? How significant are material things? Where do relationships fit in? How essential is education? Where should my energy be expended? The group also adds much to this process through corporate reflection on this issue and in providing a confirmation to what is individually discovered.

Individual awareness of abilities, some known and some hidden, seems to grow through this isolated group experience. All tasks for basic living, entertainment, education, spiritual development, problem solving, leadership, etc., must come from within the group. There is no outside source to draw upon. This reveals and confirms talents and abilities that must be exercised to sustain the group. Everyone learns that they have something special that they can offer to each other. Sharing and learning from each other grows in value and sets the tone for the academic community of scholars.

Relationships, bonding, and feeling part of something significant seem to be important elements needed by almost everyone. These elements often are the glue that holds one to the task even through difficult times. Shared experiences, both good and bad, and the necessity for interdependency can help foster these relationships and the bonding. The further the group develops toward a working phase, the higher the level of learning.

Michael R. McFee's study (1993) on the effects of group dynamics on the perception of a positive learning experience in this program showed that group dynamics is very important to individual learning. Participation in a group that has progressed into a working phase is more significant to increased learning than individual satisfaction about the program or group cohesion. The amount of conflict or negative group experience that an individual had did not contaminate the level of learning on the course. However, group cohesion does contribute to increased learning.

The thought of college brings fears of failure to many. Times of failure are inevitable in this program. Facing failure while supported by others who have also failed in some manner helps the student to learn how to better deal with failure and fears of failure. On the positive side, success is also experienced throughout the program, especially in tasks that are viewed as difficult. This builds confidence that future difficult tasks can be accomplished.

A 1975 study by Michael Wells indicated that students are affected differently due to personality but not background and those students who entered the program low in inner-control changed significantly in the direction of increased inner-control. Mary Ann Wetzel (1978) studied self-concept and found positive change occurring and significant at six months post program as compared to a control group of Wheaton students who were non-participants in the program. Separating males and female indicating significant self-concept change in female participants and no significant change in the male participants.

Making sense out of experience seems to be an innate desire of each person that also needs cultivation. Hardship and struggle beg for meaning in order that a person can persevere. Life is a journey with many struggles and challenges, some very hard. Looking for meaning and ultimate purpose is important so that the "why" can bear any "how". The process that seems to facilitate change is that of building a narrative through journaling and sharing those narratives. Personal story seems to be a most prized possession and the story created through this program can be compared with previous stories, stories of others, and a spiritual narrative to bring meaning. One of the pre-course readings that helps in this process is Viktor Frankl's *Man's Search for Meaning.* A biblical narrative is used in the program to create dialectic with one's personal story to facilitate meaning-making.

A 1971 study (Sullivan, Springer, Williams) indicated that the High Road/Vanguard program to be generally helpful in enhancing academic performance versus academic potential (significant at (p.05). This study compared four groups -- Vanguard, encounter group, football team, special advisee group, and control group on academic, physical, social, extracurricular, and intra-personal and psychological measures. Though not statistically significant, the Vanguard group ranked above all others on the composite score.

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Biographies

Bud Williams, Ed.D. has taught both at the United States Military Academy and Wheaton College. He helped begin the Wheaton College Vanguard/High Road program in 1969 and directed this program for its first 13 years. This was one of the first five Outward Bound college level adaptive programs Currently involved as chairperson of the international counsel of Christian Camping International and has spoken on camping topics regularly at conferences.

Ken Kalisch has been teaching at Wheaton College and Honey Rock Camp for the past 18 years. Ken is program manager of Honey Rock Camp, Wheaton College's northwoods campus and directs the freshmen Vanguard/High Road Program. He also directs all of the leadership training for this program and all wilderness programs of the camp. Ken has worked for Outward Bound as an instructor and trainer. He has a masters from Mankato State in Experiential Education. He is the author of The Role of the Instructor in the Outward Bound Process.

BUILDING A NEW MODEL IN EXPERIENTIAL LEARNING THEORY

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Abstract
Individuals such as Dewey, Kolb, Coleman, and Gager have developed various learning models that have been associated with either traditional or nontraditional approaches to education. These models raise important questions that will be discussed during the course of this workshop. Models will be introduced and used as a springboard to discuss components of the learning process. We will conclude by discussing what a new model might look like and how this model can help educators bridge the gap between classroom and experiential learning.

Dewey (1916) was one of the earlier thinkers to develop a sequential order to the learning process. The "method of intelligence" or "reflective experience" includes the following steps: (1) perplexity or confusion, (2) a careful survey of all the variables that define the problem, (3) developing a tentative hypothesis or plan which may be tested, (4) testing the hypothesis, (5) reflecting on the experience for later use (p. 150). Others such as Kolb and Coleman have since developed their own learning models.

These models raise several questions. Isn't all education experiential? Does it matter where experience falls within the cycle? Is one model more effective than others? Are there times when theory must precede experience or vice-versa? What are the key ingredients in the learning process?

Formal education is a series of experiences, some which are more educative than others. School experiences include such things as reading books, going to lectures and movies, discussing ideas in the classroom, participating in labs, doing projects, and going on field trips. Some of these activities require more hands-on involvement than others, but they are all experiences that may lead to learning. So all education is experiential to some degree. Likewise, all the models above, including information assimilation, have experience somewhere in the sequence. Therefore, one can argue that information assimilation is an experiential learning model as well. In fact, Dewey's "reflective experience" which is often thought of as the cornerstone of experiential education is quite similar to information assimilation in that it begins by gathering information and ends with testing this information against reality. The difference however, is that the reflective experience begins with a problem which promotes inquiry, whereas information assimilation begins with theory that is to be acquired or memorized. Nonetheless, all education is experiential to some degree.

Kolb, Coleman, and Gager all suggest that concrete experience is the starting point in the experiential learning cycle, but according to Dewey some experiences may be miseducative. "A given experience may increase a person's automatic skill in a particular direction, and yet tend to land him in a groove or rut; the effect again is to narrow the field of further experience" (1938, p.26). Compartmentalizing subject matters may allow students to learn specific math, science, and geography skills but learning may go astray if they are not able to test these skills against reality. Hands-on experiences that lack connection to future experiences arrest the growth process. For Dewey (1916), it doesn't matter whether you start with a concrete experience or theory, as long as they are both present and there is a connection made between the two which can then be applied to future experiences. For instance, he states that "when an activity is continued into the undergoing of consequences, when the change made by action is reflected back into a change made in us, the mere flux is loaded with significance" (p.139). Here, experience comes first and learning occurs because a connection is made between the activity and the consequences that result. But, he also discusses the reflective experience, which begins with an indeterminate situation that requires using theory to solve a problem. In this cycle, understanding theory is necessary in order for one to complete the final step which is application. This suggests that the learning process does not have to begin with a concrete experience. It may begin with theory or experience, and as long as the cycle is completed learning will occur. Experience is a necessary condition to the learning process, but not sufficient. It is effective only when it is used to carry out an action that has purpose.

Is one learning cycle more effective than the other? Coleman (1976) suggests that information assimilation which begins with theory and ends with experience, is more efficient than the experiential learning model because information can be assimilated quickly and with little effort. This approach may be efficient at getting information out to the student, but is it effective in achieving knowledge? If knowledge is defined as the ability to apply information, then it may fall short. When a learning environment is dependent upon a symbolic medium it becomes theory rich, which minimizes the amount of learning taking place. "For children, adolescents or adults who have not mastered the complex systems of symbols used in reading, mathematics and other disciplines, [this] model leads to almost guaranteed failure, as they are unable to translate the learnings into concrete sequences of action" (Kraft, 1990, p. 180). This criticism is echoed by employers, who frequently state that students know a lot, but have difficulty doing anything with it (Little, 1981). Part of this concern is due to institutionalized education's failing to address experience as a vital component of the learning process. Efficiency means little if the information cannot be applied. When given an opportunity to apply theory it, "emphasizes a student's ability to justify or explain a subject rather than to recite an expert's testimony" (Joplin, 1981, p. 20). Information assimilation can be an effective process as long as students are given an opportunity to apply theory. The longer the lag time between theory and application, the less likely learning will occur.

The models where experience comes first can also be effective as long as they hold application to future experiences. When one is impelled into an experience, which contains in it an appropriate amount of challenge, it creates desire to solve the dilemma. When this happens it enhances one's level of motivation. Initiating learning through problem solving is an attempt to influence or control one's environment and provides impetus to complete all the steps in the learning cycle. The learner becomes actively engaged in the experience from which theoretical principles are then generated. These principles may then be applied to future problem posing experiences.

In either case what is important is completion of the learning cycle. Theory without experience is incomplete because ideas need to be put to practice to verify their significance. Likewise, experience without theory is inadequate because it does not allow individuals to take what they have learned and apply it to future experiences. These processes serve different purposes. When theory is presented first it gives students an opportunity to take information and test it against reality finding out for themselves whether the theory is useful or meaningful. When experience is presented first, it provides an opportunity to acquire new information which may then be used in future experiences. In both cases the end result is education, which implies that both processes can be effective when carried to their ends.

Are there times when theory should precede experience or vice-versa? In certain situations it is extremely important to understand some theory before engaging in an experience. For instance, in the field of adventure education it is important for future educators to understand theories associated with learning and motivation which will then allow them to avoid numerous trial and error experiences. In the medical field the examples are even more paramount. Imagine providing treatment to an injured victim without any theory or training? Using the information assimilation process is extremely important in situations where error is not permissible. It bypasses the need for learners to repeat centuries of miseducative experiences.

The experience first models have their place as well. Dewey (1916) suggests that the teacher should first provide the student with something to do rather than something to learn, and that the activity be uncertain or problematic (p. 154). This allows students to experiment and discover things on their own. Whenever possible they should be allowed to make mistakes so that they can "act intelligently next time under similar circumstances" (p.27). It may be more time consuming when experience is at the beginning of the cycle, but it may also be more effective in the long run. Coleman (1976) believes that such learning is retained longer because it is equated with concrete experience rather than abstract symbols, but it also requires greater effort. Students experience something and if the problem is not solved they have to develop a new plan for testing. The goal behind this process is for students to discover answers on their own which may require several trial and error attempts before they are successful. This is quite different than information assimilation where students are given answers and then asked to apply them, which theoretically should only require one attempt.

The decision to use one model over another depends on the context of the situation. A wilderness instructor wishing to avoid hypothermia and frostbite should present students with theories associated with cold weather injuries before they actually experience winter camping. Similarly, instructors in teacher education might want to discuss theories about motivation and discipline so that future educators can avoid making numerous or costly mistakes once they begin teaching. On the other hand, educators teaching cooperative learning games and critical thinking skills may decide to impel students into experiences that require hands-on learning via a trial and error approach and then draw out key principles through reflection. In either situation educators need to consider a variety of variables such as safety concerns, overall objectives, and age level before determining which models they wish to employ.

Analyzing these questions can help build a new model that may be more comprehensive than previous ones. The starting point, that is to say, where one begins the learning process is crucial. Some believe it should start with experience and others with theory, but what is important is that it begin with a problem that has personal relevancy to the student. This is the catalyst to the learning process. This is the motivating force behind education. From here one may use theory or experience as a tool to discovery. The most important thing a teacher can do is provide students with an appropriate challenge that will carry them through to the end of the process. Other ingredients are important but without this initial catalyst learning may be a hit or miss endeavor.

Biography

Scott Wurdinger is an assistant professor at the University of New Hampshire in the Outdoor Education program. His Ph.D. is in Experiential Education from the Union Institute, Cincinnati, Ohio. His interests include experiential learning theory, adventure education, philosophy of education, and teacher education.

ARTS AND EXPERIENTIAL LEARNING

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Abstract

This presentation was first conceived to show how the fine arts play a role in experiential learning. Art is a medium through which people can express their innermost selves. This does not necessarily happen because one has created a product that is beautiful or successful. The outcomes of creation are more than what is physically created, growth and transformation are achievable goals one can attain when creating. In art, the discovery of the self occurs within the **process of expression.** Art is in this way experiential. Learning and discovery does not occur only because the student has been lectured or because the student has read or done research. The student learns and discovers because he/she has experienced searching, discovery, contemplation, understanding, expression, creation, and relation through the process of creating. The creative process involves looking at oneself and their relation to the world, and expressing what is found. This process of creation immerses the student in their experience. Growth and transformation are inevitable. In this way art can be used as a modality for education, for therapy, and for communication. The art teacher or therapist is in a crucial position to give the student the tools s/he will need and facilitate the process so that it will be creative, constructive, holistic, and gratifying.

It is expression of the self that differentiates art from craft. While both fine arts and crafts can have therapeutic value, they are substantially different. This presentation will focus on using the fine arts as an experiential modality for education, therapy, and community outreach through the expression of the self.

This presentation was designed to be more than a lecture on how we work with art. We wanted the participants to experience the concepts we will be discussing. After all, why not have the presentation be experiential at an AEE conference?

The First Session

The first half of the presentation will be an interactive multi-media/performance. Through slides, video, sound, lecture, and discussion, we explore how fine arts can be used as a medium for discovery, expression, growth, and transformation. We address practical applications of using the fine arts as an experiential methodology and how this can be applied to other experiential disciplines. We also address Art Education, Art as Therapy, and Community Outreach as areas for experiential learning. Handouts are given on the concepts being discussed.

The Second Session

This consists of 3 separate concurrently running workshops lasting the entire session of 3 hours. These are hands-on art workshops where the participant has the chance to experience creating artwork first-hand. This is no arts and crafts class! The participants are challenged to experience, search, discover, create, and contemplate. The participants may work with a variety of media such as sculpture, earthworks, drawing, monoprinting, painting, installation art, group art, performance, and more. Some of these workshops are held outdoors, weather permitting.

It is important that the participants understand that they do not have to be artists to attend. Often people feel intimidated by the thought of creating art. It is the presenters' belief that all people can create art! We all have the capacity to express ourselves, it is what makes us human. The expression of the self through creation is ART.

We have chosen to do this presentation at AEE, a largely adventure based organization, because we believe that AEE must plant the Seeds For Change within itself as well as outside communities. AEE needs to broaden its horizons of experiential education by going beyond challenge/adventure education to include other methodologies and disciplines such as the Fine Arts. We do not mean to suggest that one is better than the other, only that there are many disciplines which use experiential learning as a tool and have been doing so for thousands of years. We can enrich AEE by tapping into these other areas and communicating and educating each other in our ways. There are many commonalties that Challenge Education and the Fine Arts share. Both being experiential, both deal with such concepts as: Adventure, risk, flow, immersion, intuition, overcoming obstacles, struggle, opposition, romanticism, consciousness, the subconscience, triumph, and many more. These will be discussed as practical applications during Session I.

Biographies

We are artists who work in a variety of fine arts media; photography, bookmaking, painting, fibers, beadwork, sculpture, mixed media, installation art, music, and dance. As experiential art educators we use the arts as a medium for self-discovery, world discovery, expression, transformation, challenge, creativity, and holistic learning/therapy. We have programmed and implemented many art classes for people of all ages. These include community outreach, teaching in elementary and secondary schools, teaching in art schools, working with special populations, and presenting at conferences. We believe that we can share our knowledge with professionals and students at AEE in such a way that they could experience the concepts as opposed to only talking about them.

Valerie Xanos-MacKinnon:

Bachelors in Fine Arts, Painting, Mixed Media, The School of the Art Institute of Chicago, Illinois Art Education Teaching Certificate K-12, The School of the Art Institute of Chicago. Currently completing a Masters of Science, Western Illinois University with emphasis: Therapeutic Recreation Artist, Mother of three.

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INTERDISCIPLINARY EXPEDITIONS

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Abstract
Discussion and interactive workshop on interdisciplinary expeditions in schools and colleges. Practical applications and research on academic subjects will be shared. Participants will also explore interdisciplinary partnerships in schools and with experiential education centers for travel study programs.

As schools and instructors attempt to meet the continual demand of making education relevant to students, more and more are turning to experiential education. At the same time as our economic woes are encouraging partnerships in the business sector, so, too, must our schools seek partnerships in delivering education to our children. Interdisciplinary expeditions are one way to not only deliver education, but teach the benefits of partnerships.

All this may be interesting, but how does an educator in a school take advantage of interdisciplinary expeditions? How does one find funding, resources, succeed in getting support for a program and planning with other teachers and school administrators?

It may be helpful to read about other successful programs and research on this type of experiential education. A review of the professional research literature indicates that research on travel study programs has focused on demographics of students, the places they study, the institutions that offer programs and how to set up programs. Most of the studies have been conducted upon programs abroad. However, there is a need to focus on how interdisciplinary academic programs promote transfer of learning by participants. (Lambert, 1993) It is also important that both instructors and researchers study the benefits of interdisciplinary expeditions through the reactions and long term transfer of learning to actions by their participants.

Although the focus in past years has been on programs abroad, schools have rich opportunities for interdisciplinary expeditions in their own town, state, region and/or country. The actual programmatic goals and outcomes of interdisciplinary expeditions should be developed by both instructors of different academic areas and school administration, which together make up the expedition planning committee. It is also helpful to include students in the planning process and even add them to the committee. Much attention should be given to the mission of the school, goals and objectives of the chosen academic courses, and what program components will achieve the academic outcomes for the participants. Once these are identified and agreed upon by the expedition planning committee, funding sources and resource centers can be approached.

Making arrangements for the interdisciplinary expedition is a time consuming process. Pre-trip contact with both participants and resource centers is extremely important to expedition success. Pre-trip directions and readings are essential as well as linking the itinerary and resource center visits to the educational coursework to be completed. This often means thoughtful discussions with center program staff and school instructors in assuring academic course objectives will be met. The Santa Fe Mountain Center is a good example of a resource center which has had success in this area. This center has worked with schools and universities in providing such program components.

The expedition planning staff must carefully choose resource center activities to compliment academic course objectives. It is also important to complete follow-up evaluations of each center visit and activities completed so that students can give input into the success of achieving program outcomes during and at the conclusion of the expedition.

Measurement of program outcomes has become an important process of evaluating educational endeavors. We need to develop methods which are successful at measuring the transfer of learning by students on interdisciplinary expeditions. In the past we have relied heavily on quantitative evaluation methods. Our success with these evaluation methods has been simplistic. Perhaps, we may have more success with qualitative and quantitative evaluation methods used before, during, at the end and six months to a year beyond the conclusion of the program. In this way we can contribute to interdisciplinary expedition program practice and the professional research literature base.

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Biographies

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David "Tree" Krell is a teaching assistant at Aurora University

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All have researched, designed and delivered interdisciplinary expeditions in colleges.

TENDENCY OF OUTDOOR EXPERIENTIAL EDUCATION IN RECENT JAPAN

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Abstract
The surroundings for children are changing rapidly in recent JAPAN, especially with nature environment & social communications in daily life. We found the experiential activities using natural materials and surroundings are the most effective way to solve many problems in these situations. We introduced the Japanese original and traditional experiential activities and programs with an educational aspect.

National Facilities suitable for Outdoor Experiential Education

1. National Seminar House for Youth
   These facilities are established from 1959, and existing in 13 places in entire country.
2. National Nature House for Junior
   These facilities are established from 1975, and existing in 14 places in entire country.
3. National Junior Camping Area
   This facility was established in Miyagi prefecture.
4. National Olympic Memorial Youth Center
   This facility was established in 1980 in Tokyo Metropolis. The construction of these national facilities were initiative movement in Japan, concerning modern youth education through experiential activity. The same facilities were constructed by local governments under the influence of this politics. So the total number of these facilities are about 800 places in the entire country today.

Outdoor Experiential Programs served by Ministry of Education

1. "Nature Class Program" for School
   This program was started in 1984. The purpose of this program is to learn through the direct experience by moving the classroom into the nature surroundings. The period of each program is defined as one week according to the weekly curriculum schedule.

2. "Frontier Adventure Program" for Social Community.
   This program was started in 1988. The purpose of this program is to make the human connection between different generations in the community area and to develop one's ability through the experience of self-sufficient life in deep mountains or isolated islands for 10 days.

   These programs are supported with financial assistance by government budget. Nevertheless the activities are not so vigorous, because of the lack of specialized instructors or counselors. The most important subject of these programs in Japan is how to cultivate people of talent concerning Outdoor Experiential Education, and establish the professional situation as an Outdoor Experiential Educator.

Traditional & Original Activities for Experiential Education in Japan

1. Hand Craft Program with Nature Materials

   (A) Rice-Straw Sandal Making
   This rice-straw sandal is called "*waraji*" in Japanese. *Waraji* were used throughout Japan and were worn when taking long journeys on foot in ancient times. Children learn the importance of using natural materials and ancient knowledge through this activity. Furthermore children learn the value of people of the older generation, because the instruction of this activity is not possible without them.

   (B) Paper Making

Japanese hand molded paper making is a very impressive way to learn the re-cycling of wood-pulp. The effect of this activity is to gain their own realization, because children are able to express their own artistic sense as they like.

(C) Paper Craft (Origami)
Folded paper, also the art of folding paper to form shaped figures and ornamental objects. Origami ranges from a simple form of child's play to a complex art form. It is used in certain Japanese ceremonies and rituals, as well as for practical, educational, and entertainment purposes.

2. Cooking Program with bamboo
Bamboo objects made from this strong, flexible, giant grass are common in Japan and vary widely from purely utilitarian, everyday articles to highly prized, decorative, and artistic craft products.

(A) Chopsticks *(hashi)* Making
All Japanese eat with *Hashi*. So the *Hashi* is a most important tool to take meals, and it is customary in the Japanese household for each person to have a pair of *Hashi* reserved for his or her exclusive use. *Hashi* making method is not so difficult, only being careful with knife-use.

(B) Tableware Making with Bamboo
Children make tableware such as cup, bowl and plate. These activities have many valuable educational purposes for children: To learn the importance of using natural materials; To learn the techniques using knife and other craft tools; To gain the knowledge about self-sufficient life in the wilderness.

(C) Rice-cooking with Bamboo
Japanese cooking evolved around rice, while other foods were consumed as side dishes. This pattern, firmly established early in the dietary life of Japanese, it is still prevalent today. Usually we use a cooking-pot for rice or sometimes use a portable cooking-pot called "*Hangou*" for out-door life. In the case of a survival technique, we are able to cook rice with bamboo instead of a cooking-pot.

3. Origin Seeking Experiential Program

(A) Agricultural Farming Program
The experience of transplanting rice seedlings from nursery beds into the main fields. Today, rice seedlings are generally planted with the help of machines, but children try it by hand using the traditional method.

(B) Salt Making Program
Salt making by evaporating sea water was an important industrial technique in Japan for many centuries, because Japan does not produce any rock salt. In recent years, however, salt evaporating techniques have been rendered obsolete by the development of ion-exchange membrane technology.

(C) Fire Making Program
Making fire by rubbing together two pieces of wood is a basic outdoor survival technique in Japan, too. Children learn techniques and the difficulty of getting fire by their own effort.

These are general experiential programs in recent Japan.

Biographies

Dr. Akira Yoshida is an associate professor at the National University of Tsukuba in Tsukuba, Japan. His field of expertise is Outdoor sports and education, and he has published many reports and articles concerning Experiential Education in Japan.

Tom Miller is the President of the Institute of Northwest Passages, Inc., in Washington State. He has lived and worked with experiential education in Japan for 23 years.

ANCIENT WAYS: MAKING DEEPER CONNECTIONS WITH THE EARTH THROUGH PRACTICE OF PRIMITIVE WILDERNESS SKILLS

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Abstract
This workshop is designed to give an experiential overview of the ways the ancient living and survival skills of our ancestors can be used in any learning environment -- from traditional classroom to wilderness expedition -- as a way of deepening the connection of participants to both the inner and outer wildernesses. We will discover secrets of tracking , difficult ground covers, making fire without matches, making rope from plants and many unique ways of incorporating these and many other adventures into your existing program.

Overview

We have all heard stories of Kalahari Bushman or Native North Americans who were able to track across bare rock, make fire and other necessary tools and shelters from the gifts of the natural world and, in general, live comfortably and harmoniously, free from the trappings of the modern society. To most, this seems like a fairy tale or, at best, a set of lost arts relegated to museum displays and sketchy observations written by early observers of these indigenous people. In truth, the rediscovery and use of these skills is a recent but growing new practice that has a wide and diverse following. Practitioners even include a new and growing field of applied archeology whereby theories on ancient practices are proved or disproved experientially.

The scope of this particular workshop will be on uses of these skills for education and personal and spiritual growth. These skills have much more to teach us then just about the world of the ancients and their relationship to the natural world. They can also become a powerful window into our modern lives and teach us lessons that go beyond the reaches of the natural wilderness and into the wilderness of society as we know it, becoming teachers and guides for the future.

New Perspectives

Our ancient ancestors, out of necessity, viewed the world very differently from us. Everyday practices such as obtaining food and water, cooking and keeping warm, obtaining shelter and making common tools required an understanding and interaction with their community and environment that is not necessary for most of us today. They could see the impact of their actions very directly and knew intimately the source of life and death. We have certainly lost this simplicity in our modern rush to wherever it is that we are going. We rarely take the time to observe the simple cycles of life or look beyond the obvious to see the deeper meaning in anything. How many of us really know even the source of the foods we eat? We may know these things on a purely superficial level, but do we really know? Many of the people I work with exist on a diet consisting primarily of the McDonald's variety of grass and cow flesh. They have never seen a cow slaughtered and, even worse, they roll their eyes in disbelief when you tell them that the toast they just had for breakfast consists primarily of a form of processed grass seed.

Unfortunately, they are not alone. As a society we seem incapable of looking beyond the obvious, or as the great Sherlock Holmes said of his trusty companion Dr. Watson, observe yet you do not see. Therefore, the focus of the first part of the workshop will be on slowing down and shifting our perspectives in order to open up our natural awareness abilities and begin the process of learning to see, hear and feel again. As will be emphasized continually, this is a process of rediscovery. We are already naturally aware. Modern society has just trained us in a way that limits our abilities.

We will discuss and illustrate with stories and experiential games some of the blocks to awareness. Points that will be made throughout the workshop will be to:

- let go of expectations
- be in the moment
- shift perspective
- look at the big picture

The simple games, stories and exercises make this process fun. They consist of adapted parlor games and puzzles, images and vision games and various trick photographs and paintings all with some practical application in a natural setting. The second part of the process is the application of these principals outside. Participants will learn a different way of using their visual sense that is an extension of some of the previous games. This is a principal called wide angle or splatter vision that is a stepping stone to many areas including the art of finding tracks in difficult ground covers and as a practical method for observing wildlife. Participants will then utilize this method in an exercise that requires this technique in order to find a range of natural and manmade objects that have been placed in the woods. All of the previous skills and concepts are required in order to complete this task. Participants of all ages report that a world seems to open for them at this point that they didn't know existed.

Making Miracles Happen

The next part of the workshop focuses on the physical living skills and fire making in particular. For most, this is a much anticipated part of the workshop. To many people the process of making fire by friction is a mysterious and magical happening. Most are amazed when they see how quickly it can be done, and when they try it themselves report feeling as if they have participated in a miracle. To me it points to the central focus that fire has played in our collective history. Anyone who has spent time around a campfire with friends can probably understand the entrancing quality of this element. Making this amazing thing with a couple of sticks brings us back home. We will also cover at least one of a range of other skills depending on time and interest. Past workshop participants have made cordage from plant materials, made a simple stone tool and built a natural shelter. All of these skills have their own magic and practical applications.

We will conclude the activity part of the workshop with an awareness exercise that will allow participants to really feel the rhythms and patterns of the natural world. They will be mapping the sounds that they hear and things they observe and listening for the shifting and changing of this symphony the clues that significant events are happening. Attunement to this reality is a doorway to huge volumes of information, such as the actions of predators and the movements of prey animals. Every sound and action has a meaning.

We are immersed in a world of wonder that few people in our modern culture ever experience. The discipline of our society has forced us to become aliens on our own planet and even though we are, by definition, intimately connected to the natural world, we have succeeded, in our minds, in insulating ourselves from this reality. We cannot go backwards in time, but we can go forward with the tools of our ancestors towards a new and more complete understanding of who we are and how we live.

Biography

Mark Zanoni is co-director of Northern Quest, an outdoor education center that works primarily with "at risk" youth. He is also an instructor and director for Medicine Hawk Wilderness skills based in Milwaukee and is the founder of EarthWalk in Eagle River, Wisconsin, through which he does Earth skills, awareness and philosophy programs and consulting work with nature centers, schools, and the general public.

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